

# Certayne

Decretes or Homi-

lies, appoynted by the

Kynges Majestie, to be

declared and redde, by all

Persones, Knights, or

Cutlers, every

day in the year

from the first of

May, wherby

have cure.

ANNO, 1547.

EXAR



# A table of the Ser- mons or homilies, conteyned in this presente volume.

- i A fructefull exhortacion, to the  
readdyng of holy scripture.
- ii Of the miserie of all mankynde
- iii Of the saluacion of all mankynde.
- iiii Of the true and lyuely fayth.
- v Of good workes.
- vi Of christian loue and charitie
- vii Agaynst swearing and perurie
- viii Of the declining from God.
- ix An exhortacion agaynst the fear  
of death.
- x An exhortacion to obedience
- xi Agaynst whoredome, and adul-  
tery.
- xii Agaynst strife and contencion.

Finis.

# The p̄face.

**I**n the name of our Lord Iesus Christe, Amen. By the prouidence  
of his moste mercifull and gracious Father, our Lord Iesus Christe, the  
Gouernour of his Church, and Protector of  
all his Churches Realmes, Dominions, & Territories, with the rest of his moste honorable Coun-  
saile, moste graciously consideringe the many-  
fold enormities, whiche heretofore haue come  
into his graces Realme, through the false blin-  
ped power of the Bishoppe of Rome, & the haughty  
doctrines of his adherentes, not onely vnto the  
great decaye of Christian religion, but also (if  
Goddes mercye wer not) vnto the utter destruction  
of innumerable soules, whiche through Hypocri-  
sy and pernicious doctrine were seduced, and  
brought from honoring of the alone, true, liuinge,  
and eternall God, vnto the worshipping of crea-  
tures, yea, of stockes and stones: from doing the  
commaundementes of God, vnto heauy and  
wozkes, and phantasies inuented of men: from  
true religion, vnto Popish superstition: Consi-  
dering also the earnest and feruent desire of his  
dearly beloued subiectes to be deliuered from all  
errors and supersticio, and to be truly and faith-  
fully instructed in the very wordes of God, that  
lyuely foode of mannes soule, whereby they maye  
learne vnfaynedly, and accordyng to theyr mynde  
of

# The preface

of the holpe Ghoste expolled in the scriptures, to  
honor God and to serue thei? kyng with al hu-  
militie and subiection: and godly and honestly to  
behauie thei? selues towarde all men: Agayne com-  
ing to remembraunce, that the nexte and mooste  
reioyce waye, to expect and auoyde, aswell all cor-  
rupte, vicious, and vngodlye liuynge, as also er-  
rourous doctryne, tendinge to supersticion and  
foolattye, and clerelye to put awaye all conten-  
cion, whiche hath heretofore rysen, throughte di-  
uersitie of preaching, is the true setting forth and  
pure declaring of goodes worde, which is & prin-  
cipall gyde and leader vnto all goodnes & ver-  
tue: Finally that all Curates of what leauynge  
soeuer they be, maye haue some godly and fructi-  
full lessons in a redynes, to reade and declare vnto  
thei? parishioners, for thei? reioyng, instruc-  
tion, and comfote: hath caused a booke of Hount-  
lies, to be made and set forth: wherein is contay-  
ned certayne holysome and godlye exhortacions, to  
moue the people to honor and worship almightie  
God, and diligentlye to serue hym, euery one ac-  
cordinge to their degree, state, and vocacion: the  
which Hountlies his Beateynge commaundeth &  
strayghtlye chargeth, all Persons, Vicars,  
Curates, and all other, hauynge spirituall cure,  
every Sundaye in the yere, at hyghe masse, when  
the people be mooste gathered together, to reade &  
declare to thei? parishioners, playnly & distinct-  
lye, in suche order as they stande at the boke ( ex-  
cept any Sermon be preached ) and then for that  
cause

## The p̄fate.

cause onely, and for none other, the readyng of  
the sayed Homilie, to be differred vnto the nexte  
Sundaye folowynge. And when the forsated boke  
of Homilies is redde ouer, the Kinges Maiesties  
pleasure is, that the same be repeted, and redde  
agayne, in suche lyke sorte, as was before p̄scri-  
bed, vnto suche tyme, as his graces pleasure shall  
further bee knowne, in this behalfe. And his Ma-  
iestie commaundeth, that the sayde ecclesiasticall  
persons, vpon the fyrst holye dawe, faullynge in the  
weke tyme of euery quarter of the yere, shal reade  
his iniuncions openly and distinctly to the peo-  
ple, in maner and fourme in the same expressed: &  
vpon euery other holy and festiuall dawe throughe  
the yere, likewyse falling in y<sup>e</sup> weke tyme, they shal  
recyte the pater noster, the articles of our fayth, &  
the tenne commaundementes in Englishe,  
openly befoze all the people, as in the  
sayde Iniuncions is specified, that  
all degrees, and all ages, may  
learne to knowe God, and to  
serue him, accordynge to  
his holy worde.

Amen.



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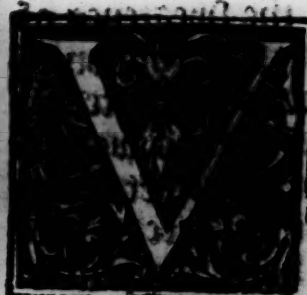
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# A fruytfull exhortation to the

readyng and knowledge of  
holy scripture.



**V**nto a chryſten mā, ther  
can be nothyng, eyther moze  
neceſſary, or profitable, then  
the knowledge of holpe ſcrip-  
ture, ſo aſmuch as in it, is co-  
ntayned goddes true worde ſet-  
tyng furth his glory, and alſo

The people  
of holy ſcrip-  
ture.

The perfec-  
tion of holy  
ſcripture.

The know-  
ledge of holpe  
ſcripture is  
neceſſary.

To whome  
knowledge  
of holy ſcrip-  
ture, is ſweete  
& pleaſant.

Who be ene-  
mies to holy  
ſcripture.

An apt ſimi-  
tude declar-  
yng of who  
the ſcripture  
is abhoyred,

many duetye. And there is no truth, nor doctryne  
neceſſarye for our iuſtification, and euerlaſtinge  
ſaluacion, but that is, (or maye be) drawne out of  
that fountayne, and welles of trueth. Therefore as  
many as be deſproug to enter in to the ryght and  
perfect waye vnto God, muſte applye their inu-  
des, to knowe holy ſcripture, without which they  
can nether ſufficientlye knowe God, and his will,  
neither theyr office and duetye. And as drynke is  
pleaſant to them that be drye, and meate to them  
that be hungrye: ſo is the readyng, hearpyng, ſear-  
chyng, & ſtudyng of holy ſcripture, to them that  
be deſirous to knowe God, or theym ſelues, and  
to doe his will. And theyr ſtomackes onlye, doe  
lothe and abhorre the heauenlye knowledge, and  
fodde of gods word, that be ſo drowned in world-  
ly vanyties, that they neyther ſauor God, nor any  
godlynes. For that is the cauſe why they deſpyre  
ſuche vanyties, rather then the true knowledge  
of god. As they that are ſicke of an ague, what  
ſoener they eate or drynke, (though it be neuer ſo,  
pleaſant

## An exhortation to the

pleasaunt ( yet it is bitter to theym ), as worme-wood, not for the bitterness of the meate, but for þe corrupt and bitter humour, that is in theyr owne tongue and mouth: euen so is the sweateness of Goddes woord, bitter, ( not of it selfe ) but onely vnto them that haue theyr myndes corrupted w long custome of synne, and loue of thys worlde. Therefore forsakynge the corrupt iudgement of carnal men, which care not but for theyr carcas, let vs reuerently heare and reade holpe scripture, which is the foode of the soule. Let vs diligently searche for the welle of lyfe, in the bookes of the newe and old testament, and not runne to the stynkyng puddles of mennes tradicions, deuyled by manes ymaginacion, for our iustificacion and saluacion. For in holpe scripture is fullpe conteyned, what we ought to doe, & what to exchewe, what to beleue, what to loue, & what to loke for, at goddes handes at length. In those bookes we shal finde the father from whom, the sonne by whome, and the holpe ghost in whome, all thynges haue theyr beyng & conseruacion, and these thre persons, to be one God, & one substaunce. In these bookes we maye learne to knowe our selues, how vile & miserable we be, & also to knowe God, how good he is of hym selfe, & how he comunicateth his goodnes vnto vs, and to all creatures. We maye learne also in these bookes, to knowe Gods will & pleasure, as muche as for this present tyme is conuenient for vs to knowe. And (as the greate clarke, and godlye preacher sainte Ihon Chrysost. sayeth) what

An exhortation vnto the diligent reading, hearing and serchyng of the holpe scripture.

The holpe scripture is a sufficient doctrine, for our saluation.

What thynges we maye learne in þe holpe scripture.

## reading of holy scripture.

required to saluacion of man, is fully contayned  
in the scripture of God. He that is ignorant, may  
there learne & haue knowledge: He that is harde  
harted, and an obstinate sinner, shall there fynde  
eternall tormentes, (prepared of Gods iustice) to  
make hym afraide, and to mollifye hym. He that  
is oppressed with misery in this worlde, shall there  
fynde reliefe in the promise of eternall lyfe, to hye  
greate consolacion and comfort. He that is wound-  
ed (by the deuill) vnto death, shall fynde there  
medicine, wherby he may be restored agayne vnto  
health. If it shall requyre to teache any truth,  
or reproue false doctrine, to rebuke any vice, to  
commend any vertue, to geue good counsaile, to  
comforte, or to exhorte, or to do any other thing,  
 requisite for oure saluacion, all these things  
(sayeth I. Chrysostome) we may learne plentifully of  
the scripture. There is (sayeth Iulgentius) aboun-  
dantly inough, both for men to enter, & children to  
suckle. There is whatsoeuer is conuenient for all  
ages, & for all degrees, and sortes of men. These  
booke therefore, ought to be muche in our handes,  
in our eyes, in oure eares, in oure myndes, but  
most of all in our heartes. For the scripture of God,  
is the heauenly meate of our soules, the nourishing  
and keeping of it maketh vs blisse, sanctifieth vs,  
and maketh vs holy, it conuerteth our sinnes, it is  
a light lantern to our feete, it is a sure refuge,  
and a perpetuall instrument of saluacion: It ge-  
ueth wisdom to the humble and lowly hearted,  
it comforteth, maketh gladd, cheere and cheere

What com-  
dities & pro-  
fits, the  
knowledge  
of holy scrip-  
ture bringeth,

Math. 23.  
Luk. 21.  
Rom. 8. 28.  
1 Cor. 13.

What com-  
dities & pro-  
fits, the  
knowledge  
of holy scrip-  
ture bringeth,

A. i.

ther



## An exhortacion to the

Luke. 8

John. vi.

Collo. 1

Hebr. iii

Math. vii.

John. xii.

John. xiii.

meth oure consciences, it is a more excellent Jewell or treasure, then any golde or precious stone, it is more sweter then hony or hony combe, it is called the best part, whiche Mary did chose, for it hath in it everlastyng comfort. The wordes of holy scripture be called wordes of everlastyng life: for they be Gods instrument, ordained for the same purpose. They haue power to conuerte thorough Gods promise, and they be effectually thorough Gods assistance: and, (being receyued in a faythfull heart) they haue ever an heavenly spirituall working in them, they are liuely, quick, and mightie in operation, and sharper then any two edged swerde, and entereth through, even vnto the deuiding a sondre of the soule, and the spirite, of the ioyntes and the mary. Christe calleth hym a wyse buylder, that buyldeth vpon his worde, vpon his sure and substantial foundation. By this worde of God, we shal be iudged: for the worde that I spake (sayeth Christe) is it that shal iudge in the laste day. He that kepeth the worde of Christ, is promised the loue and fauor of God, and that he shal be the mansion place or temple, of the blessed Trinitie. This worde, whosoever is diligent to reade, and in his heart to prynte that he readeth, the greates affection to the transiorye thynges of this worlde, shal be minished in hym, and the greates desyre of heavenly thynges, (that be therein promised of God) shal encrease in hym. And there is nothyng that so muche establissheth our fayth, and trust in God, that so muche conserueth

**reading of holy scripture.**

neth innocency, and purities of the heart, and also of outwarde godly lyfe and conuersion, as continuall reading, & meditation of Gods worde. For that thinge, whiche (by perpetuall vse of reacyng of holy scripture, and diligent searchyng of the same) is deeply prynced and grauen in the heart, at length turneth almost into nature. And mozeouer, the effecte and vertue of Gods worde, is to illuminate the ignorant, and to geue moze light vnto them, that saythfully and diligently reade it, to comforte their heartes, and to encourage them, to performe that whiche of GOD is commaunded. It teacheth patience in all aduersitie, in prosperitie, hysblenes: what honoz is due vnto God, what mercy and charitte to our neighbour. It geueth good counsaile in all doubtfull thynges. It sheweth, of whom we shall looke for ayde and helpe, in all perills, and that God is the onely geuer of victoꝝ, in al battayls and temptacions of our enemies, bodily and gostly. And in reacyng of Gods worde, he mooste profiteth not alwayes, that is mooste reade in turnyng of the booke, oz in sayyng of it without the booke, but he that is most turned into it, that is most inspired with the holy ghoſte, mooste in his heart, and lyfe, altered and transfourmed into that thinge, whiche he reade: He that is dayly. lesse and lesse proude, lesse yrefull, lesse couetous, and lesse desyrous of worldly and vayne pleasures: He that dayly (forsakyng his olde vicious life) encreasech in vertue, moze and moze. And to be shorte, there

3.ii.

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1. Reg. 1.111.  
1.111.111.  
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1.111.111.

Who profits  
most in reas-  
saying God's  
word?

## An exhortacion to the

is nothinge, that moze maintaineth godlynes of the minde, and expelleth vngodlynes, then doth the continual readyng, or hearpng of Gods word, if it be ioyned with a godly mynde, and a good affection to knowe and folowe Gods wyll. For without a single eye, pure intet, and good minde, nothing is allowed for good before God.

And on the other syde, nothynge moze obscureth Chyiste, and the glozy of God, noz induceth moze blyndnes, and all kyndes of vices, then doth the ignorance of Gods worde. If we professe Chyiste, why be we not ashamed to be ignorant in hys doctrine: seying that euery man is ashamed, to be ignorant in that learnynge, whiche he professeth. That mā is ashamed to be called a Philosopher, whiche readeth not the bookes of Philosophye, and to be called a Lawier, an Astronomier, or a Physician, that is ignorant in the bookes of Lawe, Astronomy, and Physicke. Howe can any man then saye, that he professeth Chyiste, and his religion, yf he wyll not applye hym selfe, as far furth as he can, or may conueniently, to reade and heare, and so to knowe the bookes of Chyistes Gospell and doctrine. Although, other sciences be good, and to be learned, yet no man can deny, but this is the chiefe, and passeth all other incomparably. What excuse shall we therfore make, (at the last day before Chyiste) that delite to reade or heare mens phantasies and inuentions, moze then his mooste holy Gospell, and wyll finde no tyme to do that, which chiefly, (aboue all thinges)

we

Esa. v.  
Math. xxii.  
1. Cor. xiiii

What incommodities, the ignorance of Gods worde bringeth.

Gods worde excelleth all sciences.

## reading of holy scripture.

we shoulde do, and wyl rather reade other thynges, then that, for the whiche we ought rather to leaue readyng of all other thynges. Let vs therfore apply our selues, as farfurth as we can haue tyme and leysure, to knowe Gods woꝛde, by diligent hearyng and readyng therof, as many as professe GOD, and haue fayth and trust in hym. But they that haue no good affection to Gods woꝛde, (to collour this theyr fault) alledge commonly, two bayue and fayned excuses. Some go about to excuse them, by theyr owne frailties and fearefulness, saying that they dare not reade holy scripture, lest theyr owne theiꝛ ignorance, they shoulde fall into any errour. Other pretende, that the difficultie to vnderstaunde it, and the hardness therof, is so greates, that it is mete to be redde onely of clarkes and leered men.

Wayne excuses, dissuading fro the knowledge of gods woꝛd

The first.

The second.

As touching the first: Ignorance of Gods woꝛde, is the cause of all errour, as Chyſte hymselfe affirmed to the Saducees, saying that they erred, because they knewe not the scripture. How shoulde they then excheue errour, that wyl be theyll ignorant. And howe shoulde they come out of ignorance, that wyl not reade nor heare that thyng, whiche shoulde geue them knowledge. He that nowe hath moost knowledge, was at the fyrste ignorant, yet he forbare not to reade, for feare he shoulde fall into errour: but he diligently redde, lest he shoulde remaine in ignorance, and through ignorance, in errour.

Matth. xxi.

And yf you wyl not knowe the true th of God, (a thyng



## An exhortacion to the

thyng mooste necessarpe for you) lest you fall into  
errour: by the same reason you may then lye still,  
and neuer go, lest (if ye go) you fall in the myre:  
nor eate any good meate, lest ye take a surfette:  
nor sowe your cozne, nor labour in your occupa-  
cion, nor vse your marchandise, for feare you lose  
your seede, your labour, your stocke: & so by that  
reason, it shoulde be best for you to lye ydely, and  
neuer to take in hande, to do any manner of good  
thyng, lest peraduenture some etyll thyng may  
chaunce therof. And yf you be afrayde to fall into  
erroz, by readdyng of holy scripture, I shall shewe  
you howe you may reade it without daunger of  
erroz. Reade it humbly, with a meke and a lowe-  
ly heart, to the intent ye may glorify God, and not  
your selfe, with the knowledge of it: And reade it  
not without daily praiyng to God, that he would  
direct youre readdyng to good effect: and take vpon  
you to expounde it no further, then you can  
playnly vnderstand it, for (as saint Augustine  
sayeth) the knowledge of holye Scripture, is a  
great, large, and a high palatse, but the doze is  
very lowe, so that the highe and arrogant man,  
can not runne in, but he muste stoupe lowe, and  
humble hym selfe, that shal entre into it. Presump-  
cion and arrogancy is the mother of all erroz, and  
humilitie needeth to feare no erroz. For humilitie  
wyl onely searche to knowe the trueth, it wyl  
searche, and wil conferre one place with another:  
and where it can not fynde the sence, it will pray,  
it will inqurye of other that knowe, and wyl not  
presump

Howe mooste  
comodously  
& without all  
perill, the holy  
scripture  
is to be read.

## reading of holy scripture.

presumptuously, and rashly define any thinge,  
whiche it knoweth not. Therfore the humble mā  
may searche any truth, boldly in the scripture,  
without any daunger of errour. And yf he be ig-  
norant, he oughte the more to reade, & to searche  
holy scripture, to bringe hym out of ignorance.

I say not not but a man may prosper with onely  
hearyng, but he maye muche more prosper, with  
both hearyng and readyng. This haue I sayde,  
as touching the feare to reade, thow ignorance  
of the person. And concernyng the difficultie of  
scripture, he that is so weake, that he is not able  
to brooke stronge meate, yet he maye sucke the  
swete and tender mylke, and deferre the rest, un-  
till he waxe stronger, & come to more knowledge.

For God receyue the learned & vnlearned, and  
casteth away none, but is indifferent vnto all.

And the scripture is ful, as wel of lowe halleyes,  
playne wayes, and easy for euery man to vse, & to  
walke in, as also of high hylles and mountaynes,  
whiche fewe men can ascende vnto. And whoso-

uer geueth his mynde to holy scriptures, with di-  
ligent studie, & feruent desire, it can not be (sayth  
s. Iohn Chrysost.) that he shoulde be destitute of  
helpe. For eyther God almightie will sende hym  
some godly Doctour to instructe hym, as he dyd  
to instructe Eunuchus, a noble man of Ethiope,  
and treasurour vnto Quene Candace, who ha-  
uing a great affection to reade the scripture (al-  
though he vnderstoode it not) yet for the desyre,  
that he had vnto gods word, god sent his apostle

Philip,

Scripture in  
some places,  
is easye, and  
in some plas-  
ces harde to  
be vnderstand,

God leaue  
no man vn-  
taughte, that  
hath a good  
will to know  
his worde,

## An exhortacion to the

Phillip, to declare vnto hym, the true sence of the scripture that he read: or els, if we lacke a learned man, to instruct and teache vs, yet God hym self from aboue, will geue light vnto our mindes, and teache vs those thinges, whiche are necessary for vs, and whererein we be ignorant. And in another place Chrysostome sayeth: that mānes hūmayne and worldye wysdome, or science, nedeth not to the vnderstandyng of scripture, but the reuelacion of the holy goste, who inspireth the true sence vnto them, that with humilitie & diligence, do serche therfore: He that asketh shall haue, and he that seeketh, shall finde, & he that knocketh, shall haue the dooze open. If we reade once, & wylle, or thylse, and vnderstand not, let vs not cease so, but styll continue readdyng, praynyng, askyng of other: & so by styll knocking (at the last) the dooze shall be opened (as s. Augustine sayeth.) Although many thinges in the scripture, be spoken in obscure mysteries, yet there is nothyng spoken vnder darke misteries in one place, but the selfe same thyng, in other places is spoken familiarly and plainly, to the capacitie, bothe of learned & vnlearned. And those thinges in the scripture, that be playne to vnderstande, and necessary for saluacion, euery mannes dutie is to learne them, to print them in memory, and effectually to exercise them. And as for the obscure mysteries, to be contented to be ignorant in them, vntyl suche tyme as it shall please god, to open those thinges vnto hym. In þe meane season yf he lacke cyther aptnesse, or oportunitie,

God

Howe the knowlege of scripture may be attayned vnto.

Math. vii

A good rule for the vnderstanding of scripture.

No mā is except from the knowlege of Gods wil.



## readynge of holy scripture.

God will nothinge be done by us: but yet it be-  
hooveth not that suche as be apte, shoulde let other  
readinge, because some other be unapte to reade.  
Nevertheless for the difficultie of suche places,  
the readynge of the whole, ought not to be set a-  
parte. And briefly to conclude (as **St. Augustine**  
sayeth) by the scripture, al men be amended: weak  
men be strengthened, and strong men be comforted.

So that surely none be enemyes to the readynge  
of gods worde, but suche as eyther be so ignorant  
that they knowe not howe holsonie a thinge it is,  
or els be so sicke, that they hate the mooste comfort-  
table medicine, that shoulde heale them: by so un-  
godly, that they woulde wylle the people, still to  
continue in blyndnes and ignorance of God.

Thus we haue byesly touched some parte of the  
commodities of gods holy worde, whiche is one  
of gods chiefe and principall benefites, geuen and  
declared to mankynde here in yearthe. Let vs  
thanke God hartelye, for this his greate and spe-  
ciall gyft, beneficiall fauoure, and fatherlye prou-  
dence. Let vs be glad to reuyue this precious gift  
of our heauenlye father. Let vs heare, reade, and  
knowe, these holy rules, intunccions, and statutes  
of our christian religion, and vpon that we haue  
made profession to God at our baptisme. Let vs  
wyth feare, and reuerence, laye vp (in the chest of  
oure hartes) these necessarye and fruitfull lessons.  
Let vs nyght and daye muse, & haue meditacyon,  
and contemplacyon in them. Let vs ruminare and  
(as it were) chewe the cudde, that we maye haue

What per-  
sons woulde  
here igno-  
re to com-  
mune.

The helpe  
scripture is  
one of gods  
chiefest benefi-  
tes.

The righte  
reading, vs-  
and fruitfull  
studyinge the  
of scripture,  
Psalm. 1.



## Of the readyng

the swete iuyce, spiritual effects, grace, hono-  
nell, taste, comfort, and consolation of them. Let  
vs staye, quiet, and certifie our consciences with  
the moste infallible certaintie, truthe, and perpetu-  
all assurance of them. Let vs praye to God (the  
onelye authoꝝ of these heauenly meditations) that  
we maye speake, thynke, beleue, lyue, and departe  
hence, accordyng to the holiome doctryne, and  
verities of them. And by that meanes, in this  
worlde we shall haue goddes protection, fauoure,  
and grace, with the vspeakable solace of peace, &  
quietnes of conscience: and after this miserable  
lyfe, we shall enioye the endles blisse and glorie  
of heauen, whiche he graunte vs all, that  
dyed for vs all, Iesus Christ: to whom  
with the father, and holie Ghost,  
be all honour and glory both  
now and cuerlastyngly.

Amen.

An homilie of the miserie of all  
mankynde, and of his condemnation  
to death euerlastyng, by  
hys owne synne.



**H**e holy ghoſte, in wy-  
tyng the holy ſcripture, is in  
nothyng more diligent, then  
to pull downe mannes vayne-  
gloze, and pryde: whiche, of all  
vyces, is moſte vniuerſallye  
graſted in all mankynde, euen  
from the fyrſt infeccion of our  
fyrſte ſather Adam. And therfoze, we reade in  
manye places of ſcripture, manye notable leſſons  
agaynſte this olde rooted vice, to teache vs the  
moſte commendable vertue of humyltye, howe  
to knowe oure ſelues, and to remember, what we  
be of oure ſelues. In the booke of Geneſis, al-  
mightye God geueth vs all, a tytle and name in Gen. iii.  
our greate graundfather Adam, whiche ought to  
admonyſhe vs all, to conſider what we be, whereof  
we be, from whence we came, & whyther we ſhall,  
ſayinge thus. In the ſweate of thy face, ſhalte  
thou eate breade, tyll thou be turned agayne into  
the grounde: for out of it waſt thou taken, in as  
muche as thou arte duſte, and into duſte ſhalte  
thou be turned agayne. Here (as it wet in a glaſſe)  
we maye learne to knowe oure ſelues, to be but  
grounde, ycarthe, and aſhes, and that to yearth  
and aſhes, we ſhall returne.

Alſo the holy Patriarke Abraham, dyd well

B.ii.

remembze

## Of the milerye

remembze this name and tyle, dust, yearth, and ashes, appoynted and assigned by God to all man- kynde: and therefore he calleth hym selfe by that name, when he maketh hys earnest prayer for So- dome and Gommore. And we reade that Judith, Hester, Job, Hieremye, with other holly men and women, in the olde Testament, dyd vse sacke cloth, and to cast duste and Ashes vpon their heades, when they bewayled their sinnefull luyng. They called and cryed to god for helpe, and mercye, with suche a ceremonye of sacke clothe, duste and ashes, that thereby they myghte declare to the whole worlde, what an humble and lowelye estima- cion they had of them selues, and howe well they remembred theyr name and tittle aforesayed, their byle, corrupte, fragile nature, duste, yearth, and ashes. The booke of wysedome also, wyll ynge to pull downe oure proude stomackes, moueth vs diligently to remember our mortall and yearthly generacion, whiche we haue all of hym, that was fyrst made: and that all men, aswell kynges as subiectes, come into this worlde, and go oute of the same in lyke sorte, that is, as of oure selues, full myserable, as we maye daylye see. And al- mighty God commaunded hys Prophet Esaye, to make a proclamacyon, and crye to the whole worlde: and Esaye askynge, what shall I crye? The Lorde answered: Crye that all fleshe is grasse, and that all the glorie of man therof, is but as the flower of the fielde, when the grasse is wythered, the flower falleth awaye, when the

wynde

Judith. iii.  
and. is.  
Job. xiii.  
Hier. vi.  
and. xlv.

Isa. vii.

Isa. xl.

# of marthins

kynde of the Lorde bloode, both in the world  
 surely is grassie the which by the word  
 fadeth away. And the helpe of the prophet Job, ha-  
 uing in him selfe great experience of the miter-  
 ble and spinnfull estate of manne, doth open the  
 same to the worlde in these wordes: that is to say  
 he that is borne of a woman, his daye here, that  
 tyme, is full of manifolde miseries, he springeth  
 up like a flower, and fadeth away, as it were, a  
 shadowe, and is not in one state: And doest thou  
 stand here, (O Lorde) to open thine eyes upon  
 such a one, and to bring hym to iudgement: who  
 can make hym cleane, that is conceived in sinne,  
 cleane feede: And all men of the world, are na-  
 turall prones, to be so brought to the same  
 that (as the scripture sayeth) God repented that  
 ever he made man: And by spynne, his indignacion  
 was so muche prouoked agaynst the world, that  
 he drowned all the worlde with floes, save  
 he except floe hym selfe, and his litle houshold.  
 It is not without greate cause, that the scripture of  
 God, doeth so manye tymes call all men here in  
 this worlde, by this worde peareth. O thou peareth  
 peareth, peareth sayeth Hieremie: hence the worlde  
 of the Lorde. This, our right name, vocacion,  
 and tyle: peareth, peareth, peareth, pronounced  
 by the Prophet, sheweth what we be in order, by  
 whatsoever other stile, tytle or bygnitye men do  
 call vs. Thus, he plainly nameth vs, who know-  
 eth best, both what we be, and what we ought

Job. xlii.

Job. xlii.

Job. xlii.

Gen. i. 2. 12.

Jer. xlii.

Jer. xlii.



## Of the miserye

of ryght to be called. And thus he describeth vs,  
 speaking by his faythfull Apostle saint Paule:  
 All men, Jewes and Gentiles, are vnder synne:  
 there is none righteous, no, not one: there is none  
 that understandeth, there is none that seeketh af-  
 ter God, they are all gone oute of the waye, they  
 are all vnprofitable, there is none that doth good,  
 no, not one: they throte is an open sepulchre, with  
 theyr toungues, they haue bled craft and decepte:  
 the poyson of serpentis is vnder theyr loppes,  
 theyr month is full of cursynge and bytternes,  
 theyr feete are swift to shed bloude, distruc-  
 tion and wretchednes are in theyr wayes, and the waye of  
 peace haue they not knowen, there is no feare of  
 God before theyr eyes. And in another place  
 saint Paule teacheth thus: God hath wrapped al  
 nations in vnhelpe, that he myght haue mercye  
 on all. The scripture concludeth all vnder synne,  
 that the promyse by the faythe in Iesus Chryste,  
 shoulde be geuen vnto them that beleue. Sainte  
 Paule in many places, paynteth vs oute in oure  
 colours, callynge vs the chyldren of the wrath  
 of God, when we be borne: saying also, that we  
 cannot thynke a good thoughte of oure selues,  
 muche lesse we canne saye well or doo well of oure  
 selues. And the wyseman sayeth in the booke  
 of Proverbes, the iuste man falleth. bit. tymes a  
 daye. The mooste tryed and approued man Job,  
 feared all his workes. Sainte Iohn the Baptiste,  
 borne sanctified in his mothers wombe, and  
 prayled before he was borne, called an Angell  
 and

Rom. iiii.

Rom. vi.

Gala. iii.

Eph. ii.

Pro. xiiii.

Luke. i.

## of mankynde.

and greates before the Lorde, repleynished euen  
from his birthe with the holys Ghost, the prepa-  
rer of the waye for our saviour Christ, and com-  
mended of oure saviour Christe, to be more then  
a Prophet, and the greatest that euer was borne  
of a woman: yet he playnely graunteth, that he  
had neede to be washed of Christe, he worthely  
extollet and glorifyeth his Lorde and Master  
Christe, and humbleth hym selfe as vnworthye  
to vnbuckel his shooes, and geueth all honor and  
glory to God. So doeth sayncte Dauid, bothe oft  
and euidently confesse hym selfe, what he was  
of hym selfe, euer geuyng (as a moode faythfull  
seruaunt) all prayse to his master and saviour.

John. 1. 3. 16

So dothe blessed sainct Iohn the euangelist, in  
the name of hym selfe, and of all other holier men,  
be they neuer so iuste, make thys open confession:

If we saye, we haue no synne, we deceyue our sel-  
ues, and the trouth is not in vs: If we knowe-  
ledge our synnes, God is faythfull and iuste, to  
forgiue vs oure synnes, and to clense vs from all  
vntyghteousnes: If we saye, we haue not sinned,  
we make hym a lyer, and his woorde is not in vs.

Eccles. viii.

Wherfore the wyseman, in the booke called Ec-  
clesiastes, maketh thys true and generall confes-  
sion:

There is not one iuste manne vpon the  
earth, that doeth good, and synneth not.

Psalm. 14.

And sainct Dauid is ashamed of hys synne, but not to  
confesse his synne. Howe ofte, howe earnestly and  
lamentably dothe he desyre Gods great mercye,  
for his great offences: and that God shoulde not

enter

## Of the miserie

enter into iudgement with him: And againe, how well weyeth this holpe man his synnes, when he confelleth, that theye be so many in number, and so hydde, and harde to vnderstande, that it is in manner vnpossyble, to knowe, vtter, or number them. Wherefore he, hauing a true, earnest, and deepe contemplacyon and consideracyon, of his synnes, and yet not commynge to the botome of them, he maketh supplicacyon to god, to forgene him his priuie, secrete, hydde synnes: to the knowledge of the whiche, he can not attayne. He weyeth rightelye his synnes, from the orygynalle roote, and sprynge head, perceyving inclinacions, prouocations, stirrynges, stingynges, buddes, branches, drynges, infeccons, tastes, feelynges, and sentes of theym, to contynue in hym self. Wherefore, he sayeth, marke and beholde, I was conceyued in synnes: he sayeth not synne, but in the plurell numbze. synnes: forasmuche as oute of one as fountaine, spryngeth all the rest.

And our sauour Christe sayeth, there is none good but God, and that we can do nothyng that is good, withoute hym, nor no man can come to the father, but by hym. He commaundeth vs all to saye, that we be vnprofitable seruautes, when we haue donie al that we can do. He preferreth the penitent publycane, before the proude, holy, & glorious Pharisee: he calleth hym selfe a Physicion, but not to them that be whole, but to them that be sicke, & haue nede of his salue, for their soze. He teacheth vs in our prayers, to reknowlege our selues

psal. xlii.

psal. li.

math. x.

## of mankinde.

selues synners, and to aske forgivenesse and deli-  
uerance from all euill, at our heauenly fathers  
hand. He declareth that the synnes of oure owne  
heartes, do defile our owne selues. He teacheth  
an euill worde or thought, deserueth condempna-  
cion, affirming that we shal geue an accompt for  
euery ydle worde: He saith, he came not to save  
but the shepe that were utterly lost, & cast awaye.  
Therefore, fewe of the proude, iust, learned, wyle  
perfite, and holy Phariseis, were sau'd by hym,  
because they iustified them selues, by their coun-  
terfet holynes before men. Wherefore good peo-  
ple, let vs beware of suche hypocrisie, vaine glory,  
and iustifying of oure selues. Let vs loke vpon  
our feete, & then doune yecoockes fethers, doune  
proude heart, doune vaine claye, fragile and brittle  
vessels. Of oure selues, we be crabbetrees, that  
can bring furth no apples. We be of our selues,  
of suche pearth, as can bring furth, but weedes.  
nettles, bryambles, briers, cocle and darnel. Oure  
fruites be declared in the fyfte Chapter, to the  
Galathians. We haue nether faith, Charitie,  
Hope, Pacience, Chastitie, nor any thing els that  
good is, but of God: and therefore, these vertues  
be called there the fruytes of the holy ghoſte, and  
not the fruites of man. Let vs therefore, acknow-  
ledge oure selues before God, (as we be in deede)  
miserable and wretched synners. And let vs ear-  
nestly repent, and humble oure selues heartely, &  
crys to God for mercye. Let vs all confesse wth  
mouth and heart, that we be full of imperfecti-  
ons. Let



## Of the misery

ous: Let vs knowe oure owne workes of what  
 imperfection they be, and then we shall not stand  
 foolishly, and arrogantly in our owne concep-  
 tes, nor chalenge any parte of iustification by  
 oure merites or workes. For truly, there is  
 imperfections, in our best workes: we do not loue  
**GOD** so muche as we are bound to do, with all  
 our harte, minde, and power: we do not feare god  
 so muche as we ought to doo: we do not praye to  
 God, but with greate and many imperfections:  
 we geue, forgeue, beleue, loue, and hope, vnper-  
 fitely: we speake, thynke, and do, vnperfittely: we  
 fight agaynst the deuill the worlde and the flesh,  
 vnperfittely. Let vs therefore, not be ashamed to  
 confesse playnely, our state of imperfection: yea,  
 lette vs not be ashamed to confesse imperfection,  
 euen in all our owne best workes. Let none of  
 vs be ashamed, to saye with holy saincte Peter: I  
 am a synnefull man. Let vs all say with the holy  
 Prophet Dauid: We haue synned with our fa-  
 thers, we haue done amisse, and dealte wickedly:  
 Let vs all make open confession with the prodi-  
 gal sone to our father, and say with him: we haue  
 sinned against heauen, and before the (O father)  
 we are not worthy to be called thy sonnes. Let  
 vs all say with holy Baruch, O Lorde our God  
 to vs is worthely ascribed shame and confusion,  
 and to the righteousness: We haue synned, we  
 haue done wickedly, we haue behaued ourselues  
 vngodly, in all thy righteousness. Let vs all saye  
 with the holy Prophet Daniell: O Lorde righ-  
 teousnes

Luke, v,

Psal. cv,

Luke. xv.

Baruch, ii,

## of mankinde.

teousnes belongeth to the, vnto vs belongeth  
cōfufion. We haue sinned, we haue ben naught-  
tie, we haue offended, we haue fled from the, we Daniel. 4.  
haue gone backe frō al thy pzeceptes, and iudge-  
mentes. So we learne of all good men, in holye  
scripture. to humble our selues: and to exalt, ex-  
toll, prayse, magnifie, and glozpfie God.

THVS we haue heard, howe euil we be of our  
selues, howe of oure selues and by our selues we  
haue no goodnes, helpe, nor saluacion: but con-  
trarywise, synne, dampnacion, and death euerla-  
sting: which yf we deeply weigh & consider, we  
shall the better vnderstande, the great mercye of 1. Cor. 11.  
God, and howe our saluaciō, commeth onely by  
Christe. For in oure selues, as of oure selues, we  
finde nothinge, wherby we may be delyuered frō  
this miserable captiuitie, into the which we were  
cast through the enuy of the diuill, by transgres-  
sing of Gods commaundement, in our fyrst pa- Psalm. 1.  
rent Adā. We are al become vncleane, but we al  
are not able to clense our selues, nor to make one Ephes. 2.  
another of vs cleane: We are by nature, the chil-  
dren of Gods wꝛath, but we are not able to make  
oure selues, the chyldzen and inheritoꝛs of Gods  
gloꝛy. We ar sheepe that are runne astraye, but 1. Peter. 2.  
we cannot of our owne power, come again to the  
shepfold, so great is our imperfection & wake-  
nes. In our selues therfoze, maye not we gloꝛy:  
whiche of our selues are nothing but synnefull,  
neyther we maye reioyce in any woꝛkes that we  
do, whiche all be so vnperfecte and vnpure, that  
C.ii. they are

## Of the misery

they are not able to stande before the righteous throne of god, as the holy prophet Dauid saith: Enter not into iudgement with thy seruaunte, O Lord, for no man that liueth, shalbe found righteous in thy syght. To God therefore, muste we flee, or els shall we neuer finde peace, rest & quietnes of conscience in oure hartes. For he is the father of mercyes, and GOD of all consolacion. He is the lord, with whom is plenteous redemption. He is the GOD, whiche of hys owne mercy saueth vs, and setteth out his charitie, and exceeding loue toward vs, in that of his owne voluntary goodnes, when we were perished, he saued vs, and prouyded an euerlastyng kyngdome for vs. And all these heauenlye treasures are geuen vs, not for oure owne desertes, merytes, or good deedes (whiche of oure selues, we haue none) but of his mere mercye, freely. And for whose sake? Truly, for Iesus Christ sake, that pure and vndefiled lambe of god. He is that dearely beloued sonne, for whose sake, God is fully pacified, satisfied, and set at one with man. He is the lambe of GOD, whiche taketh away the synnes of the worlde, of whome onely, it may be truly spoken; that he dyd all thynges well, and in hys mouthe was founde no craft nor subtiltie. None, but he alone, maye saye, the pryncce of the worlde came; and in me he hath nothing. And he alone, maye saye also: whiche of you shall reproc me of any faulte? He is that high and euerlastyng priest, whiche hath offred hym selfe, once for al, vpon the  
auter

Psalm. cxix.

1. Peter. ii.

## of mankynde.

aulter of the Crosse: and with that one oblation,  
hath made perfecte for euerinoze, them that are  
sanctified. He is the alone mediator, betwene god  
and man, whiche payed our raunsom to GOD;  
with his owne blood, and with that hath he clen-  
sed vs all from synne. He is the phisicion, whiche  
healeth all our diseases. He is that sauioz, which  
saueth the people fro al their synes. To be shorte  
he is that flowing, and most plenteous fonteyn,  
of whose fulnes, all we haue receyued: for in him  
alone, are all the treasures of the wysedome, and  
knowledge of God hidden. And in him, and by  
him, haue we from God the father, al good thynges,  
perceyving ether to the body, or to the soule.  
O how muche are we bound to this our heauenly  
father, for his great mercies, which he hath so  
plenteously declared vnto vs, in Christ Jesu our  
lord and sauioz: What thanks worthy and suf-  
ficient can we geue to him. Let vs al with one ac-  
corde, burst out with ioyful voices, euer praisynge  
and magnifyng this Lord of mercy, for his ten-  
der kyndnes shewed to vs, in his dearly beloued  
sonne Jesus Christ our lord.

1. Iohn, 11.

Math. 1.

Hytherto haue we hearde, what we are of  
oure selues, berely synfull, wretched, & dampna-  
ble. Agayne, we haue heard, how that of our selves,  
and by our selves, we are not able, either to thinke  
a good thought, or worke a good dede: that we  
can fynd in oure selves, no hope of saluacion, but  
rather what soeuer maketh vnto our destructiō.  
Agayne we haue heard the tender kyndenes and  
great



## Of the miserye

greate mercy of God the father towarde vs, and howe beneficiall he is to vs, for Christes sake, without our merites or desertes, euē of his owne mere mercy and tendre goodnes. Now, how these exceedyng greate mercies of God, set abroade in Christ Iesu for vs, be obtayned, and how we be deliuered from the captiuitie of sinne, death, and hell, it shall moze at large, with Gods healpe, be declared to you in the nexte Homilie. In þ mean season, yea, & at al tymes, let vs learne to knowe our selues, oure frailtie and weaknes, withoute any ostentacion, or boastying of oure owne good deedes, and merites. Let vs also knowledge the exceedyng mercye of god towarde vs, and confesse, that as of our selues commeth al euill and damnacion, so lykewyse, of him, commeth all goodnes and saluacion, as God himselfe sayeth by the Prophet **De:** O Israell, thy destruction commeth of thy selfe, but in me onely, is thy help and comforte. If we thus humbly submitte our selues in the sight of God, we maye be sure, that in the tyme of his visitation, he will lifte vs, vp, vnto the kyngdome of his dearely beloued sonne, Christ Iesu oure **Lozde:** to whome with the father and the holy ghost, be all honoure, and glozy for euer.

Amen,

**De, xliii.**

An homilie of the saluacion of man-  
kynd, by onely Christe our sauour, from  
synne and death euerlasting.



**B**Ecause al mē be siners  
and offenders agāst GOD,  
and breakers of his lawe and  
cōmaundementes, therfore cā  
no manne by his owne actes,  
wozkes, and dedes (seme they  
neuer so good) be iustified, &  
made righteous before God: But euery man of  
necessitie, is cōstrayned to seke for another righ-  
teousnes, or iustification, to be receyued at gods  
owne handes: that is to say, the remission, pardō  
and forgeuenes of his synnes and trespases, in  
suche thynges as he had offended.

And this iustificacion or righteousnes, whiche  
we so receyue by Gods mercie, and Christes me-  
rites, enbraced by faithe, is taken, accepted, and  
allowed of God, for our perfecte and full iustifi-  
cacion. For the more ful vnderstandyng hereof,  
it is our partes and dutie, ever to remembre the  
great mercy of God, how that (all the worlde he-  
yng wzapped in synne, by breakyng of the lawe)  
God sent his onely sonne, our sauior Christ, into  
this worlde, to fulfyll the lawe for vs: and by  
sheddyng of his most precious blood, to make  
a sacrifice and satisfaction, or (as it may be cal-  
led) amendes, to his father for oure synne, to as-  
uage his wrathe and indignacion, conceyued a-  
gaynst vs, for the same. In somuche that infan-  
tes.

## Of saluation

The efficacy  
of Christes  
Passion and  
Oblacion

tes, beyng baptised and dyng in their infancye,  
are by his sacrifice, washed from theyr synnes,  
brought to Gods fauor, and made his childezen,  
and inheritors of his kyngdome of heauen. And  
they whiche actuallye do synne, after their bap-  
tysme, when they conuerte and turne agayne to  
GOD vnfaynedly, thei are lykewyse washed by  
this sacrifice, from their synnes: in suche sort that  
there remaineth not any spot of synne, that shall  
be imputed, to theyr dampnaciō. This is that iu-  
stification, or righteousness whiche saint Paule  
speaketh of, when he sayth: No man is iustified,  
by the workes of the lawe, but frely by fayeth in  
Jesus Christ. And agayne he sayeth: We beleue  
in Christe Iesu, that we be iustified frely, by the  
faythe of Christe, and not by the woorkes of the  
lawe, because that noman shalbe iustified, by the  
workes of the lawe. And although this iustify-  
cation be fre vnto vs, yet it commeth not so frely  
to vs, that there is no raunsome payed therfore  
at all. But here maye mans reason be astonied,  
reasonyng after this fashion: If a raunsome be  
payed for oure redempcion, then it is not geuen  
vs freely: For a prisoner that payeth his raun-  
some, is not let go frely, for yf he go frely, then he  
goeth without raunsome, for what is it els to go  
frely, then to be set at libertie: without payement  
of raunsome.

Roma, iii.

Roma, viii.

An objection

An answer,

This reason is satisfied by the greate wyse-  
dome of God, in this mistery of our redempcion,  
who hath so tempered his iustice & mercy together,  
that

## Of saluacion.

that he would neither by his iustice condempne vs vnto the perpetuall captiuitie of the deuill, and his prison of hell, remedies, for euer, without mercy: nor by his mercie deliuer vs clerely, without iustice, or payment of a iust raunsome: but with his endles mercie, he ioyned his moste vpright & equal iustice. His great mercie he shewed vnto vs, in deliuering vs from our former captiuitie, without requirynge of any raunsome to be payed, or amendes to bee made, vpon our partes: whiche thyng by vs had bene impossible to be done. And where as it laie not in vs that to do, he prouided a raunsome for vs: that was the most precious body and bloud of his cōone most deare and best beloued sonne Iesu Chyriste. Who besydes his raunsome, fulfilled the lawe for vs perfectly. And so the iustice of god, and his mercie dyd embrace together, and fulfilled the mystery of our redemption. And of this Iustice and mercie of GOD knit together, speaketh Saint Paule, in the third Chapter to the Romaynes: All haue offended, and haue nede of the glozy of <sup>Rom. iii.</sup> God, iustified frely by his grace, by redemption which is in Iesu Chyrist, who god hath set furth to vs, for a reconciler, and peacemaker, thzough fayth in his bloud, to shewe his righteousnesse. And in the tenth Chapiter. Chyrist is the ende of <sup>Rom. x</sup> the lawe, vnto righteousness, to euerie man that beleueth. And in the. viii. Chapiter. That whiche was impossible by the lawe, in as muche as it was weake by the fleshe, GOD sendyng his <sup>Roma viii.</sup> D. i. owne



## Of saluacion.

of one sonne, in the similitude of syn ful flesh, by synne, dāpned sinne in the flesh: that the righteousness of the lawe, might be fulfilled in vs, whiche walke not after the flesh, but after the spirit.

Three thynges must goe together for our iustification,

In these foresaied places, the Apostle toucheth specially three thynges: whiche must concurre and go together, in our iustification.

Vpon Gods parte, his great mercy and grace: vpon Chyestes parte, iustice: that is, the satisfaction of Gods iustice, or price of our redemption, by the offerynge of his bodye, and sheddynge of his blood, with fulfillynge of the lawe, perfectly and throughe: And vpon our parte, true and liuely faythe, in the merites of Iesu Chyist: whiche yet is not ours, but by goddes woorkynge in vs. So that in our iustification, is not onely Gods mercy and grace, but also his iustice: whiche the Apostle calleth the iustice of GOD, and it consisteth in payng our ransome, and fulfillynge of the lawe: and so the grace of GOD doeth not exclude the iustice of GOD, in our iustification, but onely excludeth the iustice of man, that is to say, the iustice of our woorkes, as to be merites of deservynge our iustification. And therefore Sainct Paule declareth here nothyng, vpon the behalfe of man, concerning his iustification, but onely a true and liuely faythe: whiche neuertheless is the gyfte of GOD, and not mans onely worke without GOD. And yet that fayth, doth not exclude repentaunce, hope, loue, dreade, and the feare of GOD, to be toynd with fayth, in euery

Howe it is to be vnderstande that faythe iustifieth, with our woorkes.

## Of saluation.

euery man that is iustified, but it excludeth the  
from the office of iustifying: So that although  
they bee all present together in him that is iust-  
ified, yet they iustifye not altogether. For that  
saythe also, doeth not exclude the iustice of oure  
good woꝝkes, necessarily to be done afterwarde  
of duety towarde god, (for we are most bound  
to serue god, in doyng good dedes, comma-  
nded by hym in his holy scripture, all the dayes of  
oure lyfe.) But it excludeth theym so, that we  
may not do them, to this entent, to be made good  
by doyng of them. For all the good woꝝkes that  
we can do, be vnperfite: and therefore not able to  
deserue our iustificacion. But oure iustificacion  
doeth come freely, by the mere mercy of god,  
and of so great and free mercy, that where as all  
the worlde was not able of theyr selues, to paye  
any parte towarde theyr raunsome, it pleased  
our heauenly father of his infinite mercy, with-  
out any oure deserte or deseruyng, to prepaire  
for vs the moste precious Jewelles of Christes  
body and bloud: whereby oure raunsome might  
be fully payed, the lawe fulfilled, and his iustice  
fully satisfied. So that Christ is now the righ-  
teousnes of all theim, that truly dooe beleue in  
hym. He for them payed theyr raunsome, by his  
death. He for them fulfilled the lawe, in his lyfe.  
So that now in him, & by him, euery true christe  
man may be called a fulfiller of the lawe: for as  
much as that, whiche theyr infirmitye lacketh,  
Christes iustice hath supplied. Before was de-

## Of saluacion.

clared at large, that no man can bee iustified by his own good woꝝkes: because that no man filleth the lawe, accoꝝdynge to the full request of the lawe. And saynt Paule, in his epyſtle to the Galathians proueth theſame, ſaynge thus: If there had bene anye lawe geuen, whiche could haue iuſtified, verelye righteouſnes ſhoulde haue ben by the lawe. And agayn he ſayeth: If righteouſneſſe be by the lawe, then Chryſte dyed in vayne. And agayne he ſayeth: You that are iuſtified in the lawe, are fallen away from grace. And furthermoze, he wyrteth to the Ephelians on this wyſe. By grace are ye ſaued thꝛough faythe, and that not of your ſelfes, for it is the gyfte of God, and not of woꝝkes, leſte anye man ſhoulde gloꝝye. And to be ſhozte, the ſumme of al Paules diſputacion is this, that if iuſtice coe of woꝝkes, then it cometh not of grace: and if it come of grace, then it cometh not of woꝝkes. And to this ende, tendeth all the prophetes, as Saint Peter ſayeth, in the .x. of the Actes. Of Chryſt, al the prophetes (ſayeth ſainct Peter) doe witneſſe, that thꝛough his name, all they that beleue in hym, ſhal receyue the remiſſyon of ſynnes. And after this wiſe to be iuſtified, onely by this true and liuely faythe in Chryſt, ſpeaketh all the olde and auncient authoꝝs, both Grekes and Latins. Of whom I wyll ſpecially reherſe .iii. Hillary, Baſill, and Ambroſe. S. Hillary ſayeth theſe woꝝdes plainly, in the ninth Canon, vpon Matthew: Fayth onely iuſtifieth. And Saint

Baſill

Gala. ii.

Ephe. ii.

Actes. x.

Fayth onely  
iuſtifieth, is  
the doc:ryne  
of olde doc-  
tours.



## Of saluacion

Basil, a Greke authoz, writeth thus. This is a perfecte and a whole reioysing in God; when a man auanteth not himselfe; for his own righteousness, but acknowledgeth himself, for the true iustice and righteousness: and to be iustified by the onely fayth in Chyiste. And Paule sayeth, he doth gloze in the contempt of his owne righteousness: and that he loketh for his righteousness of God, by faythe.

Philp. 3.

These be the very wordes of saint Basil. And saint Ambrose, a Latin authoz, saith the same wordes: This is the ordinaunce of God; that he whiche beleueth in Chyiste, shoulde be iustified without workes, by fayth onely, freely receauing remission of his sinnes. Consider diligently these wordes, without workes, by fayth onely, freely we receyue remission of our sinnes. What can be spoken moze plainlye, then to saye, that freely, without workes, by fayth onely, we obteyne remission of our sinnes: These and other like sentences, that we be iustified by fayth onely, freely, and without workes, we do reade of tymes in the most best and auncient writers. As beside Hilarie, Basil, a saint Ambrose, before rehearsed, we reade thesame in Origen, Saint Chrysostome, s. Cipriane, Saint Augustin, Prosper, Decomening, Iheronimus, Barnardus, Anselme, and many other authozs, Greke, & Latine. Nevertheless, this sentence, that we be iustified by fayth onely, is not so meane of them, that the said iustifyinge faythe is alone in man, without true repen-



## Of saluacion

Fayth alone  
howe it is to  
be vnderstand,

repentaunce, hope, charitie, dread, & feare of god  
at anye tyme or season: Nor when they say that  
we be iustified frely, they meane not þ we should  
or myght afterwarde be ydle, and that nothinge  
should be required on our partes afterwarde:

Neither they meane not so to be iustified, with-  
out oure good woorkes, þ we shoulde do no good  
woorkes at all, lyke as shall be more expresse at  
large hereafter. But this proposition, that we be  
iustified by faith onely, frely, & without woorkes,  
is spoken for to take awaye clerely all merite of  
our woorkes, as being insufficient, to deserue our  
iustificacion at gods handes: and thereby most  
plainly, to expresse the weakenes of man, and þ  
goodnes of god: the greates infirmitie of our sel-  
ues, & the might & power of god: the imperfec-  
tes of our owne woorkes, and to the most haboun-  
dant grace of our sauior christ. And thereby wholy  
for to ascribe the merite & deseruing of our iusti-  
ficacion vnto Christ onely, & his moost precious  
bloude sheddyng. This sayth the holy scripture  
teacheth: this is the strong rocke & foundation of

The profite  
of þ doctrine  
of fayth onely  
iustificeth.

What that be  
þ impugne þ  
doctrine of  
fayth onely  
in

Christian religion: this doctrine al old and an-  
cient aucthors of Christes church, do approue:  
This doctrine aduanceth and setteth furth the  
true glory of Christ, & suppresseth the bainglorie  
of man: This, whosoever denieth, is not to be re-  
puted for a true Christian man, nor for a setter-  
forth of Christes glory: but for an aduersarie of  
Christe and his gospel, and for a setter furthe of  
mennes bainglorie. And although this doctrine  
be neuer

## Of saluacion

be neuer so true, (as it is moſte true in dede) that we be iuſtified freely, withoute all merite of our owne good worches (as Saint Paule doth expreſſe it) and freely by this truly a perfect faith, in Chriſte onely, as the auncient authours beſte ſpeake it : Yet this true doctrine muſte bee alſo truly vnderſtande, and moſte plainly declared; leaſt carnall men ſhould take vniuſtly occaſion thereby, to lyue carnallye, after the appetites and wyl of the worlde, the fleſhe, and the deuill. And becauſe no man ſhoulde erre, by miſtakeinge of this true doctrine, I ſhall playnely and ſhortly ſo declare the ryght vnderſtandyng of the ſame, that no man ſhall iuſtly thinke that he may therby take any occaſion of carnall libertie, to folow the deſires of the fleſhe, or that thereby any kynd of ſynne ſhall bee committed, or anye vngodly liuyng the more bleſed.

A declaration  
of this doc-  
tryne, ſaythe  
without wor-  
kes iuſtifieth.

Fiſtlye you ſhall vnderſtande, that in oure iuſtification by Chriſte, it is not all one thing the offyce of god vnto manne, and the offyce of manne vnto god. Iuſtification is not the office of man, but of god: for man can not iuſtifie hym ſelfe, by his owne worches, neyther in parte nor in the wholle: for that were the greateſt arrogancy and preſumption of manne, that Antichriſte coulde erecte agaynſte god, to affirme that a manne myghte by his owne worches, take awaye and purge his owne ſynnes: and ſo to iuſtifie hym ſelfe. But iuſtification, is the offyce of god onelye: and is not a thyng, whiche we  
ren;

## Of saluation

Justificac<sup>o</sup>  
is thoff<sup>r</sup>: of  
god onely.

render vnto hym, but whiche we receiue of hym, not whiche we geue to hym, but whiche we take of him, by his free mercie: and by the onely merites of his mooste dearelye beloued sonne, oure only redemer, sautor, and iustifier, Iesus Christ.

So that the true vnderstandynge of this doctrine, we be iustified frely by fayth, without woorkes: or y<sup>e</sup> we be iustified by fayth, in Christ only: is not, that this our owne act to beleue in Christ, or this our fayth in Christe, whiche is within vs doth iustify vs, & merite our iustificacyon vnto vs (for that were to counte our selues, to be iustified by some acte or vertue, that is within our selues:) But the true vnderstandynge and meynynge thereof is, that although we heare Gods woꝛde, and beleue it: although we haue faythe hope, charitie, repentaunce, dreade, and feare of **G O D**, within vs, and do neuer so many good woorkes therevnto: yet we muste renounce the merite of all our sayed vertues, of faythe, hope, charitie, and al our other vertues, & good dedes, whiche we eyther haue done, shal doe, or can do: as thynges that be farre to weake, and insufficent and vnperfecte, to deserue remission of oure synnes, and oure iustificacion. And therefore we muste truste onely in Goddes mercy, and in that sacrifice, whiche oure high Priest, and saupour Christe Iesus, the sonne of God, once offred for vs vppon the crosse, to obtayn thereby Goddes grace, and remyssyon, aswell of oure origynall synne in Waptylme, as of all actuall synne, committed



## Of saluacion,

mitted by vs after oure baptisme, if we truely repent & conuert vnfaynedly to him agayne. So, that as S. John Baptist, although he were neuer so vertuous and godly a manne, yet in this matter of forgeuing of synne, he did put the people from him, and appoynted them vnto Christ, saying thus vnto them: Beholde, yonder is the lambe of god, whiche taketh a waye the synnes of the world: Euen so, as great and as godlye a vertue as the lyuelye saythe is, yet it putteth vs from it selfe, and remitteth or appoynteth vs vnto Christ, for to haue onelye by hym, remission of our synnes, or iustificacion. So that oure saythe in Christ (as it were) sayeth vnto vs thus: It is not I that take awaye youre synnes, but it is Christ onely: and to hym onely, I sende you for John. 1. that purpose, renouncynge therein all youre good vertues, wordes, thoughtes, and workes, and onely puttyng your trust in Christ.

Thus you do see, that the verye true sence of this propolicion: we be iustified by saythe in Christe onely: (accorpyng to the meaning of the olde and auncient authours) is this: we putte our saythe in Christ, that we be iustified by hym onely, that we be iustified by Gods fre mercye, and the merytes of oure sauoure Christe onely: and by no vertue or good worke of oure owne, that is in vs, or that we can be able to haue or to do, for to deserue the same, Christe himselfe onely beyng the cause meritorious therof.

Here you perceyue manye wordes to be vsed,

C. to



## Of aluacion.

to auoyde cōtencion in wordes, with them that  
delyghte to braule about wordes. And also  
to shewe the true meanyng, to auoyde euill ta-  
kyng and misvnderstanding: and yet peraduen-  
ture al wil not serue, with them that be conten-  
cious: but contenders wyl euer forge matter of  
cōtencion, euen when they haue none occasion  
thereto. Notwithstandyng, suche be the lesse to  
be passed vpon, so that þe rest may profite: which  
wyl be moze desyrus to knowe the trueth, then  
(when it is playn ynough) to contende about it:  
and with contentious, and capcious cauillacions  
to obscure and darken it. Truth it is, that oure  
owne workes doe not iustifye vs, to speake pro-  
perly of our iustificacion, (þe is to say) our wor-  
kes do not merit, or deserue remission of our sin-  
nes, & make vs of vniuste, iust befoze god. But  
God of his mere mercy, thzough the only meri-  
tes or deseruyng of his sōne Iesus Chryste, doth  
iustifie vs. Neuertheles because fayth doth di-  
rectly send vs to Chzist for remission of our syn-  
nes, & that by fayeth geuen vs of God, we em-  
brace the promise of Gods mercy, and of the re-  
mission of oure synnes, whiche thing none other  
of oure vertues or workes properly doth: ther-  
foze scripture vseth to say, that fayeth withoute  
workes doth iustifie. And forasmuche, that it is  
al one sētēc: in effect to say: fayeth without wor-  
kes, & onely fayth doth iustifye vs, therfoze the  
old auncient fathers of the churche; from tyme  
to tyme haue vttered our iustificacion. In this  
speache

## Of saluacion.

speache: only sayeth iustifieth vs, meanyng none other thyng, then s. Paul meante when he sayd, faith without workes iustifieth vs. And because all this is brought to passe, through the onely merites & deseruynges of our sauoure Christ, & not through oure merites, or through the merite of any vertue, that we haue within vs, or of any worke that cometh from vs: therfore, in that respect of merite & deseruyng, we renounce (as it were) altogether agayne: sayeth, workes, & all other vertues. For oure owne imperfection is so great, through the corruption of original synne, that all is imperfecte that is within vs, saythe, charitie, hope, dreade, thoughtes, wordes, & workes, and therfore not apt to merite & deserue any parte of our iustificacion for vs. And this fouzme of speakyng we vse, in the humblyng of our selves to god, and to geue al the glory to our sauour Christ, whiche is best worthy to haue it.

Here you haue heard the office of God, in our iustificacion, & howe we receiue it of hym frelye by his mercye, without oure desertes, through true and lyuely fayth. Now you shall heare the office and dуетye of a christian man vnto God, what we ought on our partte, to redre vnto God againe, for his great mercye and goodnes. Oure office is not to passe the time of this present lyfe vnfructfully & ydelly, after that we are baptyzed or iustified, not carryng how few good workes we do to the glory of God, & profyte of our neyghbours: muche lesse it is our office, after y

They that  
preache saies  
onely iustis  
eth: do not tes  
che carnal ly  
bertie, or that  
we should do  
no good wor  
kes.

## Of saluacion.

we be once made Chyestes membez, to lyue cō-  
trary to the same, makynge oure selues membez  
of the deuill, walkynge after his inticementes, &  
after the suggestions of the worlde, and the fleshe,  
whereby we knowe, that we do serue the worlde  
and the deuill, and not God. For that saythe, why-  
che byngeth furth ( without repentaunce ) eyther  
euell workes, or no good workes, is not a ryght,  
pure, and liuely sayth, but a dead, deuillish, coun-  
terfayte, and fayned sayth, as saint Paule, and  
saint James call it. For euen the diuils knowe  
and beleue, that Chyeste was borne of a byrgin:  
that he fasted fortye dayes, & forty nightes, with-  
out meate and drynke: that he wrought al kynde  
of miracles, declaryng hym selfe very God: they  
beleue also, that Chyeste for oure sakes, suffered  
moste payneful deathe to redeme vs from eternall  
death, & that he arose agayn from death the thyrde  
daye: They beleue that he ascended into heauen,  
and that he sitteth on the ryghte hande of the fa-  
ther, & at the laste ende of this worlde, shall come  
agayne, and iudge both the quicke and the dead.  
These artycles of our sayeth, þe deuils beleue, and  
so they beleue all thynges that be wrytten in the  
newe and old Testament to be true, and yet for  
al this sayeth, they be but deuils, remainyng still  
in theyr dampnable estate, lackyng the very true  
chryistian saythe. For the right, true, and chryistian  
sayth is not onely to beleue that holpe scripture,  
& al the foresaid articles of oure saythe are true,  
but also to haue a sure truste and confydence in  
Gods

The deuilles  
haue faith but  
not the true  
faith.

What is the  
true and iusti-  
fying sayth



## Of saluation.

Gods mercyfull promises, to be saued from euery lastyng dampnacion by Christ: whereof docthe folowe a loupng hearte, to obey his commaundementes. And this true christen sayethe, neyther any deuill hathe, nor yet any man, whiche in the outwarde profession of his mouth, & in his outward receyuyng of the sacramentes, in commyng to the churche, and in all other outwarde appa- raunces, semeth to be a christian man, and yet in his liuyng and dedes sheweth the contrary: for howe can a man haue this true sayeth, this sure trust and confidence in God: that by the merites of Christ, his sinnes be remitted, and he reconciled to the fauoure of God, & to be partaker of the kyngdome of heauen by Christe, when he lyueth vngodly, & denyeth Christe in hys dedes. Surely no suche vngodly man, can haue this sayth & truste in God. For as they knowe Christe, to be the only sauour of the world, so they knowe also that wicked men, shal not possesse the kyngdome of God: they knowe, that God hateth vnrigh- tuousnes, that he will destroye al those, that speake vnruecly, that those that haue done good woorkes (whiche can not be done withoute a liuely sayeth in Christe) shal come furthe into the resurrection of life: & those that haue done euill, shal come vnto the resurrection, of iudgement: and verye wel they knowe also, that to them that be contencion, and to theym that wille not bee obedient vnto the trueth, but will obeye vnryghte- ousnes, shal come indignacion, wrathe, and af-

¶ That that is  
true in euill  
sayng, haue  
not tru faith.



## Of saluation,

flition. &c. Therefore to conclude, considerynge the infinite benefites of God, shewed & exhorted vnto vs mercifully, withoute our desertes, who hath not onely created vs of nothyng, and from a piece of vile clay, of hys infinit goodnes hath exalted vs (as touchyng our soule) vnto his owne similitude and lykenes, but also when as we were condempned to hell, and deathe eternal, hath geue his owne natural sone beyng god eternal, immortal, and equal vnto hymselfe in power and glozy, to be incarnated, and to take our mortall nature vpon him, with the infirmities of the same. And in the same nature, to suffer most shamefull & painefull death, for our offences, to thentent to iustifie vs, and to restore vs to life euerlastynge, so makynge vs also hys deare beloued chyliden, bzythen vnto his only sonne our sauour Christ, & inheritours for euer with him, of his eternal kyngdome of heauen.

These greate and mercifull benefytes of God (if they be wel considered) do neyther minyster vnto vs, occasion to be ydle, and to liue without doynge any good workes, neyther yet stirreth vs by any meanes to do euil thynges: but contrary wise, yf we be not desperate personcs, and our heartes harder then stooncs, they moue vs to rendre oure selues vnto God wholly, with all our wyl, heartes, myghte, & power, to serue him in al good dedes, obeiyng his comaundementes, durynge oure lyues: to seeke in all thynges, his gloze & honoz, not our sensual pleasures, and  
vayne:

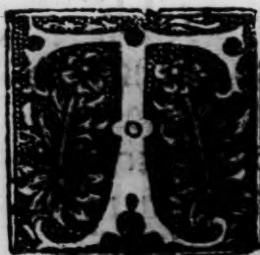
## Of saluation.

haye gloze, cuermore dreadyng, willynglye to  
offend suche a mercyfull God, and louyng rede-  
mer, in worde, thought, or dede. And the sayde  
benefites of God, depely consydered, do mooue  
vs for his sake also, to be euer readye to geue  
oure selues to our neyghboys, and as muche as  
lieth in vs, to study with al our endeuour to do  
good to euery man. These be the frutes of the  
true fayth, to do good (as muche as lyeth in vs)  
to euery man. And aboue al thynges, and in  
al thynges, to auance the gloze of God,  
of whome onely we haue our sanctifica-  
cion, iustification, saluacion, and  
redempcion. To whome, be euer  
gloze, prayse, and honoz,  
world without end.

Amen.

## A Short declaration of the true, liuely, and christen fayth.

fayth.



He first entreye vnto God, good  
Christen people, is thozoughe  
fayeth, wherby ( as it is declared  
in the last Sermon ) we be iust-  
fyed before God. And leaste anye  
mā shoulde be deceiued for lacke

A dead fayth.

of right vnderstandyng hereof, it is diligent-  
lye to be noted, that fayth is taken in the scripture,  
two maner of wayes. There is one faythe whi-  
che in scripture is called a deade faythe, whiche  
bringeth furthe no good workes, but is ydle, ba-  
rayne, and vnfruitfull: And this faythe by the  
holy Apostle saynte James, is compared to the  
fayth of deuils, whiche beleue God to be true &  
iuste, and tremble for feare: yet they do nothyng  
well, but all euil: And suche a maner of faythe  
haue the wicked and naughtye christen people,  
whiche confesse God, as saynct Paule sayeth, in  
theyr mouth, but denye hym in theyr dedes, be-  
yng abhomyable, and without the right fayth,  
and to all good workes reprouable. And this  
fayth is a perswasion and belefe in mang hearte  
whereby he knoweth that there is a God, and  
assenteth vnto al truth of Gods moste holy worde  
contayned in holy scripture. So that it consi-  
steth only in beleuyng of the worde of God, that  
it is true. And this is not properly called fayth:  
but as he that readeth Celsars commentaries,  
bele-

Et c.

## Of faythe.

Ieuynng the same to be true, hath therby a knowledge of Cesars life and noble actes, because he beleueth y<sup>e</sup> history of Cesar: yet it is not properly sayd that he beleueth in Cesar, of whom he loketh for no help nor benefit: euen so, he that beleueth that all that is spoken of God in the Bible, is true: and yet liueth so vngodly that he can not loke to enioy the promyses and benefites of God, although it may be said that suche a man hath a faith & belefe to the wordes of God, yet it is not properly said y<sup>e</sup> he beleueth in God, or hath suche a faith and trust in God, whereby he may surely loke for grace, mercy, and eternall life, at goddes hand: but rather for indignacion and punishment accordyng to the merites of his wicked life. For as it is wrytten in a booke entituled to be of Didimus Alexandrinus. For as muche as faith without workes is dead, it is not now faith, as a dead man is not a man. This deade fayth therefore is not that sure and substanciall fayth, which sauerh sinners.

An other fayth there is in scripture, whiche is A lively faith not (as the foresayde faith) ydle, vnfruitfull, and dead, but worketh by charitie, as saint Paul declareth. Galath. v. Whiche as the other bayne fayth is called a dead faith, so may this be called a quicke or liuely faythe. And this is not onelye the common belefe of the artycles of oure fayth, but it is also a sure trust & confidence of the mercy of god, through our Lord Iesus Christ: and a stedfast hope of all good thinges to be receyued

J. i.

at Gods



## Of faythe.

at gods hād : & that although we through infirmitie or temptation of our ghostly enemy, do fall from hym by sinne, yet if we retorne agayne vnto hym by true repentaunce, that he will forgeue and forget our offences, for his sonnes sake, our sauour Iesus Christe, and wil make vs inheritors with him of his euerlasting kingdom : & that in the meane time vntill that kingdom come, he will be our protectoꝝ and defender in all perils and daungers whatsoeuer do chaunce : and that though sometime he do send vs sharp aduersitie, yet that euermore he wil be a louing father vnto vs, correcting vs for our synne, but not withdrauyng his mercy finally from vs, if we truste in him, and commit our selves wholly to hym, hange onely vpon hym, and cal vpon hym, ready to obey and serue hym. This is the true lyuelye and vnfayned Christian fayth: and is not in the mouth and outwarde profession onely, but it liueth and styꝛeth inwardly in the harte. And this faythe is not without hope and trust in god, noꝝ without the loue of god, & of our neyghbours, noꝝ without the feare of God, noꝝ without the desyre to heare gods worde, and to folowe the same, in exchewing euill, & doinge gladly all good workes.

This fayth (as Sainct Paule describeth it) is the sure grounde and foundation of the benefits which we ought to loke for, and trust to receyue of God, a certifficat and sure expectation of them althoughe they yet sensiblye apere not vnto vs. And after he saith: He y cōmeth to God must be leue

## Of faythe.

leue bothe that he is, & that he is a mercifull rewarder of wel doers. And nothyng commendeth good men vnto God, so muche as this assured fayth and trust in hym. Of this fayth thre thynges are specially to be noted. First that this fayth doth not lye dead in the harte, but is lyuely and fruitfull, in brynging furthe good woꝝkes. Second, that without it can no good woꝝkes be doen, that shall be acceptable and pleasaunt to God. Thirde what maner of good woꝝkes they be, that this faith doth bryng furth.

*These thynges  
are to be noted  
of faith.*

For the first, As the lyght can not be hpd, but wyl shew furth it selfe at one place or other, so a true fayth can not be kept secret, but whan occasion is offred, it will bryake out and shewe it self by good woꝝkes. And as the lyuinge bode of a man, euer exerciseth suche thynges as belongeth to a naturall and liuyng bode, for noꝝishment & preseruacion of the same, as it hath nede, oportunitie and occasion: euen so the soule that hath a lyuely faith in it, wil be doyng alway some good woꝝke, which shal declare that it is lyuing, and wyl not be vnoccupied. Therfore whē men heare in the scriptures so high commendaciōs of fayth, that it maketh vs to please God, to liue with god, and to be the children of God, if than they phantasie that they be set at libertie fro doyng all good woꝝkes, & may lyue as they lust, they trifle with God, & deceiue theim selves, & it is a manifest token that they be farre from hauyng the true and lyuely faith, and also farre from knowlege what

*Faith is  
full of good  
woꝝkes.*

*It is true*

## Of faythe.

true fayth meaneth. For the very sure and lyuely  
Chyristen fayth, is not onely to beleue all thinges  
of God, whiche are conteyned in holy scripture,  
but it is also an earnest trust & confidence in god,  
that he doth regarde vs and hath cure of vs, as  
the father of the childe whome he doth loue: and  
that he will be mercifull vnto vs, for his onely  
sonnes sake, & that we haue our sauiour Chyriste  
our perpetual aduocate and priest, in whose one-  
ly merites, oblation, and sufferynge, we do truste  
that our offences be continuallye washed & pur-  
ged, whensoever we repentynge truly, do returne  
to hym with our whole hart, stedfastly determi-  
ning with our selues thorough his grace, to o-  
bey and serue hym, in keepynge his commaunde-  
mentes, and neuer to turne backe again to sinne.  
Suche is the true fayth that the scripture dothe  
so muche commend, the which when it seeth and  
considereth, what God hath doen for vs, is al-  
moued thorough continuall assistance of the spy-  
rit of God, to serue & please hym, to kepe his fa-  
uour, to feare his displeasure, to continue his o-  
bedient chldren, shewing thankfulness againe  
by obseruing his commaundementes: & that fre-  
ly, for true loue chiefly, and not for dread of pu-  
nishment, or loue of temporall rewarde: consy-  
dering howe clearely without oure deservynge,  
we haue receyued his mercy and pardon freely.  
This true fayth wil shewe furth it selfe, and can  
not long be ydle. For as it is wrytten: The iuste  
man doth lyue by his fayth. He neither sleapeth  
nor is



## Of faythe.

nor is ydle, when he should wake and be well occupied. And God by his prophet Hieremy, sayth that he is a happy and blessed man, whiche hath fayth and confidence in God. For he is like a tree set by the water syde, that spreadeth his rotes abroad toward the moisture, and feareth not heat whan it cometh, his leafe wil be grene, and wil not cease to byng furth his fruit: Euen so faythful men (putting away al feare of aduersitie) wil shewe furth the fruite of theyr good woorkes, as occasion is offered to do them. The wyse man sayth: He that beleueth in God wil hearken vnto his commaundementes. For if we do not shewe our selves faythfull in our conuersacion, the fayth whiche we pretende to haue, is but a fayned faythe: because the true christen fayth is manifestly shewed by good lyuinge, & not by woordes onely, as S. Augustine sayeth: Good lyuinge can not be separated frō true faythe, which woorketh by loue. And saint Chrysostome saith: Fayth of it selfe is ful of good woorkes: as soone as a mā doth beleue, he shall be garnished with them. How plentiful this fayth is of good woorkes, and howe it maketh the worke of one man moze acceptable to God than of an other. Saint Paule teacheth at large in 1. xi. chapter to the Hebrues sayinge: that faythe made the oblation of Abel better than the oblation of Cain. This made Noe to buylde the Arke, this made Abraham to forsake his countrey and all hys frendes, and to go vnto a far countrey, there to dwell amonges

Hierem. xvi.

Eccles. xxi.

2. lb. de fide & operib<sup>9</sup>. ca. ii.

Sermo. de lege & fide.

Hebr. xi



## Of faythe.

straungers. So did also Isaac and Jacob, depending onely of the helpe & trust, that they had in GOD: And whan they came to the countrey whiche God promysed them, they would buylde no cityes, tounes nor howses, but liued like strangers in tentes, that might euery day be remoued: their trust was so muche in god, that they set but lytle by any worldly thyng, for that God had prepared for the better dwelling places in heauen, of his owne foundation & building. This fayth made Abraham ready at Gods commaundement, to offer his owne sonne & heyre Isaac, whom he loued so well, and by whom he was promysed to haue innumerable issue, amonge the whiche, one shoulde be bozne, in whom all nations shoulde be blessed: trustyng so muche in God, that though he were slayn, yet that god was able by his omnipotent power, to raise hym fro death, and perfourme his promyse. He mistrusted not the promyse of God, althoughe vnto his reason euery thing semed contrary. He beleued verily that God would not forsake hym in derth and famyne that was in the countrey. And in all other daungers that he was brought vnto: he trusted ever that god would be his god, & his protector, whatsoeuer he sawe to the contrary. This faith wrought so in the hart of Moses, that he refused to be taken for kyng Pharaos his daughters sonne, and to haue great inheritaunce in Egypte, thinking it better with the people of god to haue affliction, & sorowe, then with naughty men in sinne to liue pleasauntly

## Of faythe.

pleasantly for a tyme. By faythe he cared not for the threatenyng of kyng Pharaon: for hys truste was so in God, that he passed not of the felicitie of this world, but looked for the reward to come in heauen: setting his harte vpon the inuisible god, as if he had sene him euer present befoze his eyes. By fayth the children of Israel passed thorough the red sea. By fayth the walles of Hiericho fell downe without stroke, and many other wonderfull miracles haue bene wrought. In al good me that heretofore haue bene, fayth hath brought furth theyr good woorkes, and obtayned the promyses of God.

Fayth hath stopped the Lyons mouthes, faith hath quenched the force of fier: fayth hath escaped the swordes edges, faythe hath geuen weke men strength, victory in batell, ouerthrowen the armies of infidels, raysed the dead to life: faythe hath made good men to take aduersitie in good parte, some haue ben mocked & whipped, bounde and cast in prison: some haue lost al their goodes and lyued in great pouertie: some haue wandred in mountayns, hylles and wildernes: some haue bene racked, some slain, some stoned, some sawen some rent in pieces, some headed, some bzēt without mercy, and woulde not be deliuered, because they looked to rise again to a better state.

All these fathers, Martyrs, & other holy men, whom S. Paule spake of, had theyr faythe surely fixed in God, whan all the world was against them. They did not onely knowe God to be lord,  
maker

## Of faythe.

maker, and gouernour of all men in the worlde, but also they had a specyall confidence and truste that he was and would be their god, their cōfōrter, ayder, helper, mainteiner, and defender. This is the chrysten fayth whiche these holy men had, and we also ought to haue: and althoughe they wer not named chrystē men, yet was it a chrystian faith that they had: for they looked for all benefites of God the father, thozough the merites of his sonne Iesu Chryst, as we now do. This difference is betwene them and vs, for they looked when Chryst should come, and we be in the tyme whā he is come. Therfoze saith S. August. The tyme is altered, but not the faythe. For we haue bothe one faythe, in one Chryste. The same holy gost also that we haue, had they, sayth S. Paul: For as the holpe ghost doth teache vs to trust in God, & to call vpon him as our father: so dyd he teache them to saye, as it is wrytten: Thou Lord art oure father and redemer, & thy name is with out beginnyng and euerlastyng. God gaue them then grace to be his childzen, as he doth vs now. But now by the comming of our sauitour Chryst, we haue receiued moze aboundantlye the spyrte of God in our hartes, wherby we may conceiue a greater faythe, and a surer truste, than many of them had. But in effect they and we be al one: we haue the same faythe that they had in god, & they the same that we haue. And S. Paule so muche extolleth their faith, because we should no lesse, but rather moze, geue oure selles whollye vnto Chryst,

In Iohn  
Eras. fol.

II. Cor. iiii.

Esaie. lxiii.



## Of fayth.

Christ, bothe in profession and liuing, no we what Christe is come : than the olde fathers dyd before his commyng. And by all the declaracion of S. Paule it is euident, that the true, lyuely & chrysten fayth is no dead, bayne, or vnfruitfull thyng, but a thing of perfite verrue, of wonderfull operacion and strengthe, byngyng furthe al good mocions and good woorkes.

All holy scripture agreably beareth witnesse, that a true liuely fayth in Christe, doth bynge furth good woorkes, and therefore euery mā muste examine hymselfe diligently, to knowe whether he haue the same true lyuely faythe in hys harte vn- faynedlye or not : whiche he shall knowe by the fruites therof.

Many that professed the fayth of Christ, were in this errour, that they thought they knewe god, and beleued in hym, whan in theyr life they declared the contrary : which errour sainte John in his first epistle confuting, wyrteth in this wyse.

Hereby we are certified that we know god, yf we obserue his commaundementes: he that sayeth, he knoweth god, and obserueth not his commaunde-  
mentes, is a lyer : and the truth is not in hym. And  
agayne he sayeth. Whosoether smyth, doeth not  
see god, nor know hym. Let no man deceyue you  
welbeloued chylidren: And moze ouer he sayth.

Hereby we knowe that we be of the truth, and so we shall perswade our hartes before hym : for yf oure owne hartes reprove vs, god is aboue our hartes, and knoweth all thynges. Welbeloued, yf



## Of sayth.

our heartes reprove vs not, then haue we confidence in God, and shall haue of hym whatsoeuer we aske, because we kepe his commaundementes, and do those thinges that please him. And yet further he sayeth: Euery man that beleueth that Jesus is Christ, is borne of god: And we know that whosoever is borne of god, dothe not synne: but the generation of god purgeth him, and the deuill doth not touche hym. And finally he concludeth, and shewing the cause why he wrote this Epistle, sayth. For thys cause haue I thus written vnto you, that you maye knowe that you haue euerylasting lyfe, whiche do beleue in the sonne of god. And in his thyrde Epistle he confirmeth the whole matter of sayth and workes in fewe wordes, saying. He that doth wel is of God, and he that dothe euill knoweth not God. And as I. John saith, that the liuely knowledge and sayth of God, bryngeth furth good workes: so sayeth he likewise of hope and charitie, that they cannot stande with euill living. Of hope, he writeth thus. We knowe that whan god shall appere, we shalbe lyke vnto hym, for we shall se hym euen as he is. And whosoever hath thys hope in hym, doth purifie hymselfe, like as God is pure. And of charitie he sayeth these wordes. He that doth kepe Gods worde or commaundement, in hym is truely the perfect loue of god. And agayne he sayeth. Thys is the loue of God, that we should kepe his commaundementes. And S. John wrote not this as a subtile proposition deuised of his owne fantasy, but as a moste certayne

1. John. v.

1. John. v.

1. John. i.

1. John. iiii.

1. John. ii.

1. John. v.

## Of fayth.

certayne and necessary truth, taught vnto hym by Christ hymselfe, the eternall and infallible veritie: who in many places dothe most clerely asseyne that faythe, hope and charitie, cannot consist without good and godly woorkes. Of fayth he sayeth:

He that beleueth in the sonne hath euerlastyng life, but he that beleueth not in the sonne shall not see that life: but the wrath of God remayneth vpon him. And the same he confirmeth w a double othe, saying: forsooth & forsooth I saye vnto you, John. 1. 12.  
he that beleueth in me, hath euerlastyng life. John. 6. 1.

Nowe forasmuche as he that beleueth in Christ, hath euerlastyng lyfe, it must nedes consequent-ly folowe that he that hath this fayth, must haue also good woorkes: and be studious to obserue Gods commaundementes obediently. For to they that haue euill woorkes, and leade theyr life in disobedience and transgression of Gods commaundementes without repentaunce, pertayneth not euerlastyng life, but euerlastyng death, as Christe hym selfe sayeth. They that do well shal go into Math. 23. 12.  
life eternall, but they that do euill shal go into the eternall fyre. Agayne he sayeth. I am the first let- Apoc. 2. 26.

ter and the laste, the beginnyng and the endyng: To hym that is a thirst, I will geue of the wel of the water of life, frely: he that hath the victorie, shall haue all thynges, and I wyll be hys god, & he shal be my sonne. But they that be fearefull, mistrustyng God, and lackyng fayth: they that be cursed people & murtherers, & fornicatours, and sorcerers, & Idolaters, and all hyars, shall haue G. ii.  
theyr

## Of fayth.

Charitie bringeth forth the good workes

John. xiii.

Eccle. i.  
Eccle. x.

their porcion in the lake that burneth with fyre and brimstone, whiche is the second death. And as Christ vndoubtedly affirmeth that true fayth bringeth furth good workes: so doth he say lyke wyse of charitie. Whosoever hath my commaundementes and kepeth them, that is he that loueth me: and after he saith: He that loueth me, wyll kepe my worde, and he that loueth me not, kepeth not my wordes. And as the loue of god is tryed by good workes, so is the feare of god: as y wise man saith. The dread of god putteth away sin, And also he saith. He that feareth god, wyll dooe good workes. A man may sone deceyue hymselfe and thinke in his owne phantasy, that he by faith knoweth god, loueth hym, feareth hym, and belongeth to hym, whan in very dede he doth nothing lesse. For the tryall of all these thynges is a very godly and christian lyfe. He that sekerh his hartte set to seke gods honor, and studieth to know the will and commaundementes of god, & to conform hymselfe therunto, and leadeh not his lyfe after the desyre of hys owne fleshe, to serue the deuill by synne, but setteth his mynde to serue god, for hys own sake: and for his sake also, to loue al his neighbours, whether they be frendes or aduersaries, doing good to euery man as oportunitie serueth, and willyngly hurtynge no manne. Suche a man may well reioyce in God, perceyving by the trade of hys lyfe, that he vnfaynedly hath the ryghte knowledge of god, a liuely faith, a constant hope a true and vnfayned loue, and feare of god. But  
he that



# Of laryth

he that casteth away the yoke of Gods commaundementes from hys necke, and geueth hym selfe to liue without true repentaunce, after his owne sensuall mynde and pleasure, not regarding to knowe Gods worde, and muche less to lye accordyng thereunto: suche a man clearly decey ueth hym selfe, and seeth not his owne hearte: yf he thinketh that he eyther knoweth god, loueth hym, feareth hym: or trusteth in hym. Some peraduenture phantasye in themselves, that they belonge to GOD, although they liue in sinne, and so they come to the church, & theke themselves as Gods deare children. But St. John sayeth playnly: 1. John. 1. If we say that we haue any copany w god, & walke in darkenes, we do lye. Other do saye the contrary that they knowe and loue God, although they passe not of his commaundementes: 1. John. 2. But St. John sayeth clearly. He that sayeth I knowe God and keepeth not hys commaundementes, he is a lyar. Some falsly perswade them selves that they loue God, when they hate thyr neighbours. But St. John sayeth manifestly. If an man saye, I loue God, and yet hateth his brother, he is a lyar. 1. John. 4. 1. John. 2. He that sayeth, that he is in the light, and hateth hys brother he is styll in darknes. He that loueth hys brother, dwelleth in the light: but he that hateth his brother, is in darkenes, and walketh in darkenes, & knoweth not whether he goeth: for darkenes hath blinded hys eyes. 1. John. 3. And moreover he sayth: Hereby we manifestly knowe the children of God from the chyldren of the deuill. He that



## Of fayth.

doeth not rightously, is not the childe of God, nor he that hateth his brother.

Deceyue not your selues therfore, thynkyng that you haue fayth in god, or that you loue god, or do trust in him, or do feare hym, when you liue in sinne: for then youre ungodly and synful lyfe declareth the contrary, whatsoeuer ye say or thinke, It pertaineth to a christenman to haue this true christian faythe: and to try hymselfe, whether he hath it or no, and to knowe what belongeth to it, & howe it doth worke in him. It is not the worlde that we can trust to: The worlde & al that is therein, is but vanitie. It is God that muste be oure defence and protection, agaynst all temptation of wickednes and sinne, errours, superstition, ydolatrie, and abuse. Ife the worlde were on our syde, and god agaynst vs, what coulde the worlde auaile vs? Therfore let vs set our whole fayth, & trust, in God: and neyther the worlde, the dewill, nor all the power of them, shall preuaile agaynst vs. Let vs therfore good christen people, trye & examine our faythe what it is: let vs not flatter our selues, but loke vpon our woorkes, & so iudge of our fayth, what it is. Christ hymselfe speaketh of this matter, and sayth: The tre is knowen by the fruit. Therfore let vs dooe good woorkes, and therby declare our faythe to be the liuely christian fayth. Let vs by suche vertues as ought to spring out of fayth, shew our eleccion to be sure and stable as **St. Peter** teacheth: Endeavour your selues to make your calling and eleccion certayne by good woorkes. And also he sayeth: Minister or declare in your

## Of fayth.

in youre fayth, vertue: in vertue, knowledge: in knowledge temperaunce: in temperaunce, patience: agayne in patience, godlynes: in godlynes, brotherly charitie: in brotherly charitie, loue.

So shall we shewe in dede that we haue the very liuely christian fayth: and may so both certifie our conscience the better, that we be in the right fayth, and also by these meanes, confirme other men: If these frutes do not folowe, we do but mocke ~~in~~ God, deceyue our selues, and also other men. ~~So~~ we maye weare the name of christen men, but we dooe lacke the true faythe, that doth belong therunto: for true fayth dothe euer bring forth good Iaco. 16 workes as s. James sayth: Shewe in thy fayth by thy dedes. Thy dedes and workes must be an open testimoniall of thy faythe: Otherwyle thy fayth beyng without good workes, is but the deuils fayth: the fayth of the wicked, a phantasy of fayth, & not a true christen faythe. And lyke as the deuils & euill people be nothing the better for their counterfait faith, but is vnto them the more cause of damnacion: So they that be christened & haue receyued knowledge of God, & of Christes merites, & yet of a set purpose do liue ydelly withoute good workes, thinking the name of a naked fayth to be eyther sufficient for the, or els setting theyr myndes vpon vayne pleasures of this worlde, liuyng in sinne w<sup>o</sup>ut repentaunce, not vtterynge the frutes y<sup>e</sup> do belong to suche an high professiō: vpon suche presumptuous persons, & wilful sinners must nedes remayne the great vengeaunce of god, and

## Offayth.

and eternall punishment in hel : prepared for the  
deuill, and wyched lyuers.

Therefore, as you professe the name of Christe,  
good christen people, let no suche phantasy and y-  
maginacion of fayth, at any tyme begyle you : but  
be sure of your fayth, try it by your lyuynge, loke  
hpon the frutes that commeth of it, marke the en-  
crease of loue and charitie by it, to warde god and  
your neighbor : and so shall you perceyue it to be  
a true liuely fayth.

If you feele and perceyue suche a fayth in you,  
reioyce in it, and be diligent to maynteyne it, and  
kepe it styl in you : let it be dayly encreasyng, and  
more & more be wel workyng : & so shall ye be sure  
that you shal please God by this fayth, and at the  
length (as oher faythfull men hane done before)  
so shall you (when his wyll is) come to hym, and  
receyue the end and finall rewarde of your faythe  
(as S. Peter nameth it) the saluacion of your  
soules. The whiche God graunt vs, that  
hath promised the same vnto his faith-  
full. To whom be all honoz and  
glory, world without  
ende. Amen.

# An homilie or sermon of good

workes annexed vnto fayth.



In the last sermon was declared vnto you, what the liuely & true fayth of a christen man is: that it causeth not a man to be idle, but to be occupied in bringyng furthe good workes, as occasion serueth.

Now by Goddes grace shalbe declared the second thyng, that before was noted of fayth, that without it can no good worke be done, acceptable & pleasaunt vnto God. For as a braunche can not beare fruite of it selfe (sayeth our sauioz Christ) except it abyde in the vyne, so cannot you, except you abyde in me. I am the vyne, and you be the braunches: he that abydeth in me, and I in him, he bringeth furthe muche fruite: for without me you can do nothyng. And S. Paul proueth that Enoch had fayth, because he pleased God. For without fayth (sayeth he) it is not possible to please God. And agayne to the Romaynes he sayeth: What soeuer worke is done withoute fayth, it is synne. Fayth geueth lyfe to the soule: and they be as muche dead to God that lacke fayth: as they be to the worlde, whose bodyes lacke soules. Without faythe al that is done of vs, is but dead before God, although the worke seme neuer so gaye and gloriouse before man. Euen as a picture grauen or paynted, is but a deade representacion of the  
thyng

No good  
worke can be  
done with-  
out fayth.

John. xv.

Heb. x. i.

Roma: xiii.

H. i.



## Of workes.

thyng it selfe, and is without life, or any manner of mourynge, so be the workes of all vnfaithfull persones before God. They do appere to be liuely workes, and in dede they be but dead: not auaylyng to the eternal life. They be but shadowes and shewes of liuely and good thynges, and not good and liuely thynges in dede. For true faythe doth geue life to the worke, and out of suche fayth come good workes, that be very good workes in dede: and without it, no worke is good before God, as sayth saint Augustine: We muste set no good workes before fayth, nor thinke that before fayth a man may do anye good worke: for suche workes, although they seme vnto menne, to be prayse worthy, yet in dede they be but vayne, and not allowed before God. They be as the course of an horse, that runneth out of the waye: whiche taketh greate labour, but to no purpose. Let no man therfore (sayeth he) reckon vpon his good workes before his fayeth: Whereas faythe was not, yood workes were not. The intent (sayeth he) maketh the good workes, but faythe must guide and ordre the intent of man. And Christ sayeth: If thine eye be naught, thy whole bodye is full of darkenes. The eye doth signyfie the intent (sayeth S. Augustine) wherwith a man doth a thyng. So that he whiche doeth not his good workes with a godlye intent, and true fayeth, that worketh by loue, the whole bodye besydes (that is to say, all the whole numbre of his workes) is darke: and there is no light in it. For good dedes be not measured by  
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In prefat.  
Psal. xxxi.

Math. vi.

In prefat.  
Psal. xxxi.

## Of woꝝkes.

the factes theſelues, & ſo diſſeuered fro vices, but by thendes & intentes for whiche they be doen. If a heathē man clothe the naked, fede the hungry, & do ſuche other like woꝝkes, yet becauſe he doethe them not in faythe, for the honoz and loue of god, they be but dead, bayne & fruitles woꝝkes to him.

Faith is it that doth cōmend the woꝝke to god: for as **S. Auguſtyn**e ſayeth. Whether thou wylt or no, that woꝝke that commeth not of faythe, is naught: where the faith of Chriſt is not the foundation, there is no good woꝝke, what buildinge ſo euer we make. There is one woꝝke, in the whiche be al good woꝝkes: that is faith, whiche woꝝketh by charitie: If thou haue it, thou haſt the ground of all good woꝝkes. For the vertues of ſtrength, wylſedome, temperance and iuſtice, be al referred vnto this ſame faythe: woute this faythe we haue not them, but onely the names and ſhadowes of them, as **S. Auguſtyn**e ſayeth: All the life of them that lacke the true faith, is ſinne: and nothing is good, withoute him that is thauthor of goodnes: where he is not, there is but fayned vertue, although it be in the beſt woꝝkes. And **S. Auguſtyn**e declaryng this verſe of the **Psalme**: The Turtle hath founde a neſte, where ſhe maye kepe her yong byrdes, ſaieth: that Jewes, heretikes, and Pagans, do good woꝝkes: they clothe the naked, fede the poore, and do other woꝝkes of mercy, but becauſe they be not done in y true faith, therfore the byrdes be loſt. But if they remaine in faythe then fayth is the neſt and ſafegard of theyr birdes, that is to ſaye ſafegarde of their good woꝝkes.

## Of workes.

De oratio-  
ne gentium,  
lib. 1. Cap. 11.

In sermone  
de fide, lege,  
et spiritu sã-  
cto.

that þe reward of them be not vtterly lost. And this  
matter (whiche S. Augustine at large in many  
bookes disputeth) S. Ambrose concludeth in fewe  
wordes, saying: He that by nature would withstand  
vice, eyther by naturall wil or reason, he dothe in  
vaine garnishe the time of this life: and attayneth  
not the very true vertues. For without the wor-  
shipping of the true god, þe whiche semeth to be  
vertue, is vice. And yet most playnlye to this pur-  
pose writeth S. John Chrysostome in this wise.  
You shal fynde many, whiche haue not þe true faith  
& be not of the flocke of Christ, & yet (as it appe-  
reth) they flourish in good workes of mercye. Ye  
shal find the ful of pittie, compassion, & geuen to iu-  
stice: and yet for al that, they haue no fruit of theyr  
workes, because þe chiefe worke lacketh. For when  
the Jewes asked of Christ what they shoulde do  
to worke good workes, he answered: This is the  
worke of God, to beleue in him whom he sent. I  
So that he calleth fayth the worke of God. And  
assone as a man hath fayth, anon he shall flourish  
in good workes: for fayth of it self, is full of good  
workes: and nothyng is good without fayth. And  
for a similitude, he sayeth, that they whiche glister  
and shyne in good workes without faith in God,  
belyke deade men whiche haue goodlye and pre-  
cious tumbers, and yet it quaileth them nothyng.  
Fayth maye not be naked without workes, for  
then it is no true faythe: and when it is adioyned  
to workes, yet it is aboue the workes. For as men  
that be verpe men in deede, fyrste haue lyfe, & after  
be



## Of workes.

be nourished, so muste our fayth in Christ go before,  
and after be nourished with good workes. And life  
maye be without nourishment, but nourishment can  
not be without lyfe. A mā must nedes be nourished  
by good workes, but fyrste he must haue fayth. He  
that doeth good dedes, yet without fayth he hath  
not lyfe. I can shewe a man that by fayth without  
workes, lyued and came to heauen: but without  
fayth, neuer man had life. The thefe that was hā-  
ged whan Christ suffered, did beleue only: and the  
most mercifull God did iustify hym. And because  
no mā shall object, that he lacked tyme to do good  
workes, or els he would haue done them, truth it  
is, and I wyll not contende therein: But this I  
wyll surely affirme, that fayth onely saued hym.  
If he had liued, and not regarded fayth, and the  
workes therof: he shoulde haue lost his saluacion  
agayne. But this is þe effect that I saie, that faith  
by it selfe saued hym: but workes by themselves,  
neuer iustified any man: Here haue ye heard the  
mynde of saint Chrysostome, whereby pou maye  
perceyue, that neyther fayth is without workes,  
(haupung oportunitie therto) nor workes can a-  
uayle to eternall lyfe, without fayth.

Nowe to procede to the thyrde parte (which in  
the former Sermon was noted of fayth) that is  
to saie, what maner of workes they be, whiche  
spryng out of true fayth, and leade faythfull men  
vnto eternal lyfe. This cannot be knowen so wel  
as by our sauour Christ him selfe, who was asked

What wor-  
kes they are  
that spring  
of fayth.

Marc. xij.

H. ii.

workes



## Of workes.

**Math. ix.**

workes shall I do (sayed a pynce) to come to euer lastyng life: To whome Iesus answered: If thou wilt come to the eternall life, kepe the commaundementes. But the pynce not satisfied hearewith, asked farther: Whiche commaundementes? The Scribes and Phariseis had made so manye of theyr owne lawes and tradicions, to bringe men to heauen, besyde Goddes commaundementes, that this man was in doubte, whether he shoulde come to heauen by those lawes and tradicions, or by the lawes of God: And therfore he asked Christ which commaundementes he ment?

**Math. xix.**

Wherunto Christ made hym a playne aunswere: reherlyng the commaundementes of god, sayinge: Thou shalt not kyll, thou shalt not committe adultery, thou shalt not steale, thou shalt not beare false wytnes, honour thy father and mother, and loue thy neyghbour as thy selfe. By whiche wordes, Christ declared that the lawes of God be the verie waye that do leade to eternall life: and not the tradicions, and lawes of men.

The workes that leade to heauen, be the workes of Gods commaundementes

So that this is to be taken for a moste true lesson, taughte by Christes own mouth, that the workes of the moral commaundementes of god, be the verie true workes of faythe, whiche leade to the blessed life to come. But the blyndnes and malice of man, euen from the begynnyng, hath euer bene redy to fall from Goddes commaundementes: As Adam the fyrste man haupng but one commaundement, that he shoulde not eat of the fruit forbidden: notwithstanding gods commaundement, he gaue credite

Ma fro his first fallng from Gods commaundementes, hath euer ben redy to do the like and to deuise workes of his own phantasye, to please God withal,

vnto

## Of workes.

vnto the woman, seduced by the subtile persua-  
cion of the serpent: and so folowed his owne wyl,  
and left Gods commaundement. And euer since  
that tyme, al his succession hath bene so blinded  
through original synne, that they haue bene euer  
ready to declyne from God and his lawe, and to  
inuent a newe way vnto saluacion, by workes of  
theyr owne deuice: So muche, that almoost all  
the worlde forsakynge the true honour of the onlpe  
eternal liuing God, wandered about in theyr owne  
phantasies, worshippynge some the Sunne, the  
Moone, the Starres, some Iupiter, Iuno, Dia-  
na, Saturnus, Apollo, Neptunus, Ceres, Bac-  
chus, and other dead men and women: some ther-  
with not satisfied, worshipped diuers kyndes of  
beastes, byrdes, fishe, foule, and serpentes: euery  
region, toun and house, in a maner being deu-  
ded, and setting by ymages of suche thynges, as  
they liked, and worshippynge the same. Suche was  
the rudenes of the people, after they fell to theyr  
owne phantasies, & left the eternal liuyng God  
and his commaundementes, that they deuised in-  
numerable Images, and goddes. In whiche er-  
rour and blyndnes they dyd remayne, vntil suche  
tyme as almightie God ppytyng the blindnes of  
manne, sent his true Prophete Moses in to the  
worlde, to reпреhend this extreme madnes, and to  
teache th: people to knowe the only liuyng God,  
and his true honoz and worshippe. But the cor-  
rupte inclinacion of manne, was so muche geuen  
to folow his owne phantasies, & as you woulde  
saye

The deuises  
and ydolatry  
of þ Gentiles.

## Of workes.

Page, to fauor his owne byrde, that he brought vp him selfe, that all the admonicions, exhortacions, benefites, and threathynge of God, coulde not kepe him from suche his inuencions.

The deuises  
and ydolatrie  
of the gentiles

For notwithstandinge al the benefites of God, Hewed vnto the people of Israel, yet when Moses went vp into the mountayne, to speake with almighty God: he had tarped there but a fewe dayes, when the people beganne to inuente newe goddes. And as it came into theyr heades, they made a calfe of golde, and kneled doune and worshipped it. And after that, they folowed the Moabites, and worshipped Beelphegor the Moabites god. Reade the booke of Iudges, the bookes of the kynges, and the Prophetes, and there you shal fynde howe inconstant the people were, howe ful of inuencions, and moze readye to runne after theyr owne phantasies, than Gods moste holy commaundementes. There shal you reade of Baal, Moloch, Chamos, Mechom, Baalpeor, Ashtaroth, Beel the dragon, Priapus, the brasen Serpent, the .xii. signes, and many other: vnto whose ymages the people with greate deuotion, inuented pilgrimages, preciously deckyng and censyng them, knelyng doune and offeryng to them, thynkyng that an high merite before God, and to be esteemed aboue the preceptes and commaundementes of God. And where at that tyme, God commaunded no sacrifice to be made, but in Hierusalem onely, they did cleane contrary, makyng alters and sacrifices euery where, in hilles, in wood-

des



## Of workes.

bes, & in houses, not regarding Gods commaundementes: but esteeming theyr owne phantasies and deuotion, to be better then them. And the errour hereof was so spread abroad, that not onely the vnlearned people, but also the priestes and teachers of the people, partely by gloze and auarice were corrupted: & partly by ignorance blindly seduced with the same abominacions, so muche that kynge Achab hauyng but onely Helias a true teacher and minister of God, ther were. viii. C. and. l. priestes that perswaded hym to honoz Baal, and to do sacrifice in the woodes or groues. And so continued that horrible errour, vntill the thre noble kynges, as Ioaphat, Ezechias, and Josias gods elect ministers, destroyed the same clearely: and reduced the people from suche theyr fayned inuencions, vnto the very commaundementes of God. For the whiche thynge, theyr immortall rewarde and gloze, doth and shall remayne with god for euer.

And beside the foresayd inuencions, the inclination of man to haue his owne holpe deuotions, deuysed newe sectes and religions, called Phariseis, Saduces, and Scribes: with many holy & godly tradicions, and ordinaunces (as it semed, by the outwarde apparaunce, & goodly glistering of the workes) but in very dede al tending to Idolatry, supersticion and hypocrisie, theyr heartes within beynge full of malice, pride, couctousnes, and all iniquitie: Agaynst whiche Sectes, and theyr pretended holynesse, Christe

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cried

Religions &  
sectes among  
the Jewes.



## Of workes.

**Math. xxiii.**

cried out moze vehemently then he did agaynste any other persons, saying, and often repetyng these wordes. Wo be to you scribes & phariseis, ye hypocrites, for you make cleane the vessell without, but within you be full of rauin and filthynes: Thou blinde Pharisee, and Hypocrite, fyrst make the inward part cleane. For notwithstanding all the goodly tradicions & outwarde shewe of good workes, deuised of their owne ymaginacion, wherby they appered to the worlde moost religious and holy of all men: yet Christe who sawe theyr hertes, knewe that they wer inwardely in the sight of God, mooste vnholly, most abominable, and ferthest from God of al men.

**Math. xii.**

Therefore sayde he vnto them, Hypocrites, the Prophete Esaiæ spake ful truly of you, when he sayde. Thys people honoz me with theyr lyppes, but theyr heart is farre from me: They worship me in vayne that teache doctrynes & comaundementes of men: For you leaue the commaundementes of god, to kepe your owne tradicions.

**Mans lawes**  
muste be obserued, and kept, but not as Goddes lawes.

And though Christe sayd, they worshipped God in vayne that teache doctrynes and comaundementes of men, yet he ment not therby to ouerthrowe all mennes comaundementes, for he hym selfe was euer obedient to the princes, and theyr lawes, made for good ordre and gouernaunce of the people: But he reproued the lawes & tradicions made by the scribes & phariseis, whiche wer not made onely for good ordre of the people (as the ciuile lawes wer) but they wer so highly extolled

## Of woꝝkes.

tolled, that they wer made to be a right & sincere  
worshipping of God, as they had been equall  
with Goddes lawes oz aboue them: for many  
of Goddes lawes coulde not be kepte, but were  
fain to geue place vnto them. This arrogancie  
God detested, that man shoulde so auance hys  
lawes, to make them equall with Gods lawes,  
wherin the true honouryng and right worship-  
pyng of God standeth, & to make hys lawes for  
them to be omitted. God hath appoynted hys  
lawes, wherby hys pleasure is to be honoured.  
His pleasure is also that all mannes lawes be-  
yng not contrary to hys lawes, shall be obeyed &  
kept, as good and necessarye for euery cominon  
weale, but not as thinges, wherein principally  
his honoz resteth: And all ciuile & mans lawes,  
eyther be oz shoulde be made, to enduce men the  
better to obserue Gods lawe: that consequent-  
ly God shoulde be the better honoured by them.  
Howbeit, the Scribes and Phariseis were not  
content that theyꝝ lawes shoulde be no higher e-  
stemed then other positie and ciuile lawes, nor  
woulde not haue them called by the name of o-  
ther tempozall lawes, but called them holy and  
godly tradicions, and woulde haue them este-  
med, not onely for a right and true worshipping  
of God (as Goddes lawes be in deede) but also  
to be the moost high honouryng of God: to the  
whiche, the commaundementes of God: shoulde  
geue place. And for thys cause dyd Chyste so ve-  
hemently speake agaynst them, saying: Your

Holy tradicions  
one were este-  
med as Gods  
lawes.

Luke. xxi.

I. ii.

tradicions

## Of workes.

Holy tradicions  
one were este-  
med as Gods  
lawes.

Hollnes of  
manes deuice  
is commonly  
occasion that  
God is offe-  
nded.  
Matth. xv.

tradicions, whiche men esteime so high, be abho-  
minacio befoze god. For commonly of suche tra-  
dicions, foloweth the transgression of Goddes  
commaundementes: and a moze deuocion in the  
obseruing of suche thinges, and a greater conscie-  
ence in breakyng of them, then of the commaun-  
dementes of god: As the Scribes and Phariseis  
so superstitiously & scrupulously kept the Sab-  
bothe, that they were offended with Christ, be-  
cause he healed sicke men: and with his Apostles,  
because they beyng soze hungrye, gathered the  
eares of corne to eate, bpō that day. And because  
his disciples washed not theyr handes so ofte as  
the tradicions required, the Scribes & Phari-  
sees quarelled with Christ, saying: Why do thy  
disciples breake the tradicions of the seniours?  
But Christ objected against them, that they for  
to obserue theyr owne tradicions, did teache men  
to breake the very commaundementes of God:  
For they taught the people suche a deuocion, &  
they offered theyr gooddes into the treasure  
house of the temple, vnder the pretence of gods  
honor: leauyng theyr fathers & mothers (to whō  
they wer chiefly bounde) vnholpen: And so they  
broke the commaundementes of god, to kepe theyr  
owne tradicions. They esteimed moze an othe  
made by the golde oz oblacion in the temple, thā  
an othe made in the name of God him selfe, oz of  
the temple. They wer moze studious to pay their  
tithe of small thynges, then to do the greater  
thinges comaunded of God: as workes of mer-  
cy,

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ey, or to do iustice, or to deale sincerely, bprightly,  
and saythfully with God and manne (these sayth 99<sup>th</sup> . xxiii.  
Christe ought to be done, & thother not omitted)  
And to be shott they wer of so blind iudgement,  
that they stumbled at a strawe, & leaped ouer a  
blocke: they woulde, as it were nicely take a flie  
out of theyr cup, & drinke doune a whole Camel:  
And therfore Christe called them blynd guides,  
warnyng his disciples from time to tyme, to es-  
chewe theyr doctrine. For although they semed  
to the worlde to be most perfite men, both in li-  
uing & teaching, yet was theyr life but hipocrisie,  
and theyr doctrine but sower leuen, mixt with  
supersticion, Idolatry, and preposterous iudge-  
ment: setting by the tradicions & ordinaūces of  
man, in the stede of Goddes commaundementes.

Thus haue you heard, how muche the worlde  
from the beginnyng vntill Christes tyme, was e-  
uer redy to fal frō the cōmaundementes of god,  
and to seke other meanes to honor & serue hym,  
after a deuocion imagined of theyr owne hea-  
des: & how they extolled theyr owne tradicions,  
as high or aboue gods cōmaundementes: which  
hath happened also in our tymes (the moze it is  
to be lamented) no lesse then it dyd among the  
Jewes, and that by the corrupcion, or at the least  
by the negligence of them that chiefly ought to  
haue preferred Goddes commaundementes, and  
to haue preserved the sincere and heauenly doc-  
trine left by Christ. What mā hauing any iuge-  
ment or learyng, ioynd with a true zeale vnto



## Of workes.

God; doth not see and lament to haue entred into Christes religion, suche false doctrine, superstition, Idolatry, Hipocrisie, & other enormities and abuses: so as by lytell and litell through the sower leuen therof, the sweate bread of Gods holy worde hath beene muche hindred and layed apart. Neuer had the Jewes in theyr most blindness, so many pilgrimages vnto Images, nor vbled so muche kneelyng, kysyng, and censyng of them, as hath bene vbled in our tyme. Sectes and fained religions wer neyther the .xl. parte so many amonge the Jewes, nor more superstitiously and vngodly abused, the of late dayes they haue bene amonge vs: which sectes and religions, had so many hypocriticall workes in theyr state of religion (as they arrogantly named it) that their lampes (as they sayd) ranne alwayes ouer: able to satisfie, not onely for theyr owne synnes, but also for all other theyr benefactours, brothers, & sisters of theyr religion, as most vngodly & craftely they had perswaded the multitude of ignorant people: keepyng in diuers places as it wer martes or markettes of merites, beyng full of theyr holy reliques, Images, Mynces & workes of supererogacion, redy to be solde. And al thinges whiche they had, wer called holy: holy coules, holy gyrdles, holy pardoned beades, holpe shoes, holy rules, & all ful of holines. And what thing can be more folishe, more superstitious or vngodly, then þ men, women & childzen, shoulde weare a fyers coat to deliuer them fro agues or pesti-

Sectes & religions among  
eþy Gen men.

## Of workes.

pestilence: or when they dye, or when they be buried, cause it to be cast vpon them in hope thereby to be saued. Whiche supersticio, although (thanks be to God) it hath been litell vsed in thys realme, yet in diuers other realmes, it hath bene and yet is vsed, among many, both learned & vnlearned.

But to passe ouer the innumerable superstitiousnes, that hath bene in straunge apparel, in silēce, in dormitory, in cloyster, in chapter, in choice of meates and in drinckes, and suche like thinges: let vs considre, what enoynties and abuses haue bene in the thre chief principall poyntes, whiche they called the thre essentialles of religion: that is to say, obedience, chastitie, and wilful pouertie.

First, vnder pretence of obedience to theyr father in religion (whiche obedience they made them selues) they were exempted by theyr rules and canons, from the obedience of theyr naturall father and mother, & from the obedience of Emperoure & kyng, and all temporall power: whom of very duety by Gods lawes, they wer bound to obey. And so the profession of theyr obedience not due, was a renunciacion of theyr due obedience. And how theyr profession of chastitie was obserued it is moze honestie to passe ouer in silence, & let the world iudge of that, whiche is wel knowen, then with vnchast wordes, by expresseing of theyr vnchast life, to offende chaste & godly eares. And as for theyr wilfull pouertie, it was suche, that whē in possessions, Jewels, plate & riches, they wer equall or aboue marchātes, gentlemen, Barons

The thre  
chiefe vowes  
of religion.

castles

## Of workes.

earles and dukes, yet by thys subtyll sophisticall terme, propriū in cōmuni, they deluded the worlde, perswadyng, that notwithstanding al theyr possessions, and riches, yet they obserue theyr vow, & wer in wilful pouertie. But for all theyr riches, they myght neither helpe father nor mother, nor other that wer in dede very neddy & pooze, without the licence of theyr father Abbot, Prior or warden. And yet they might take of euery man, but they might not geue ought to any man, no not to them, whō the lawes of God bounde them to helpe. And so throught theyr tradicions & rules, the lawes of God could beare no rule with them. And therfore of them might be most truely sayde, that, whiche Christ spake vnto the Phariseis. You breake the commaundementes of god; by your tradicions : you honoz God with your lippes, but your heartes be farre from him. And the longer prayers they vsed by day & by night, vnder pretence of suche holines to get the fauor of widowes and other symple folkes, that they might sing trentals & seruice for theyr husbandes & frendes & admit thē into theyr suffrages : y more truely is verified of thē the saying of Christ: Wo be to you Scribes & Phariseis, Hypocrites, for you deuour widowes houses, vnder colour of long prayers, therfore your dampnacion shalbe the greater. Wo be to you Scribes and Phariseys, Hypocrites, for you go about by sea and by land, to make mo nouices & new brythren: & when they be admitted of your secte, you make them

Math. xv.

Math. xxiii

## Of workes.

them the chylde of hel, worse then your selues be. Honour be to God, who did put lighte in the heart of his faithfull and true minstre of moste famous memozy, kynge Henry the eight: and gaue him the knowledge of his worde, and an earnest affection to seke his glozye, and to put away al suche superstitious and Pharisaicall sectes, by Antichrist inuented, and set vp agaynst the true worde of God, and glozy of his mooste blessed name: as he gaue the like spirite vnto the moste noble and famous princes, Josaphat, Josias and Ezechias. God graunt all vs the kynges highnes faythfull and true subiectes, to feede of the swete and sauourye breade of Goddes owne word, and (as Chyrist commaunded) to eschewe all our Pharisaical and papistical leuen of mannes sayned religion: whiche, although it were befoze God moste abhominable, and contrarpe to Goddes commaundementes, and Chyristes pure relygion, yet it was extolled, to be a moste godlye life and highest state of perfection: As though a man might be more godly and more perfite by keping the rules, tradicions, and professions of men, then by keepng the holy commaundementes of God. And brefely to passe ouer the vngodly and counterfayt religions, let vs reherse some other kyndes of papistical supersticions and abuses, as of beades, of Lady psalters and rosaries, of. xv. Vos, of saincte Barnardes verses, of saint Agaths letters, of Purgatory, of Masses satisfactorie, of stacions and Iubilies, of sayned reliques, of halowed beades, belles, breade, wa-

Other deuises and supersticions.



## Of workes.

ter, Balnes, candels, fyre, and suche other: of superstitious fastynges, of fraternities, of pardons, with such like marchaundises: whiche were so esteemed and abused to the greate pzeiudice of goddes glozy, and cōmaundementes, that they were made moost high and moost holy thynges, wherby to attayne to the eternal life, or remission of synne. Yea also vaine inuencions, vnfruitful ceremonies, and vngodly lawes, decrees, and counselles of Rome, were in suche wyse auauuced, that nothyng was thought comparable in authoritie, wisdoome, learning and godlynes, vnto the. So that the lawes of Rome as they sayed, were to be receyued of all men, as the .iiii. Euangelistes: to the whiche all lawes of princes must geue place. And the lawes of God also, partly were omitted and lesse esteemed, that the saied lawes, decrees, and counsels, with their traditions and ceremonies, might be more duely obserued, and had in greater reuerence. Thus was the people through ignoraunce so blinded with y goodly shewe and apparaunce of those thynges, that they thought the obscure of them to be a more holynes, a more perfite seruite and honoryng of God, and more pleasynge to God, then the keeping of Gods commaundementes. Suche hath bene the corrupt inclinacion of man euer, superstitiously geuen to make newe honourynge of God, of his owne heade, and then to haue more affectiō and deuotion to obserue that then to searche out Gods holy commaundementes, and to kepe them. And furthermoze to take Gods commaundementes  
for

Decrees and  
decretals,

## Of workes.

for mens commaundementes, & mens commaundementes for Gods commaundementes, yea and for the highest, and moost perfite and holy, of al Gods commaundementes. And so was all confused, that scant wel lerned men, & but a small numbze of the, knew, oz at the least woulde know, & durst affirme the trueth, to seperate Gods commaundementes, from the commaundementes of men: Wherupon did growe muche errour, supersticion, ydolatrpe, bayne religion, preposterous iugmente, great contencion, with all vngodly liuing.

Wherefore, as you haue any zeale to the right and pure honouryng of God, as ye haue any regarde to your owne soules, and to the life that is to come, whiche is bothe without payne, and without ende, apply your selues chieflpe aboue all thynge, to read and to heare Goddes worde: marke diligentlie therin, what his wyll is you shall do, & with all your endeouore applye your selues to folowe the same. Fyyste you muste haue an assured fayth in God, and geue your selues wholly vnto him: loue him in prosperitie and aduersitie, and dread to offend him euermore. Then for his sake, loue all men, frendes & foes, because they be his creacion and ymage, and redeemed by Christe as ye are. Cast in your myndes how you maye do good vnto all meene, vnto your powers, and hurte no man. Obey all your superiours and gouernours, serue your maysters faythfully and diligentely, aswell in theyr absence as in theyr presence, not for dread of punishmente onely, but for conscience

An exhortation to the hepyng of Gods commaundementes

A briefe rehearsal of Gods commaundementes.

## Of woꝛkes.

saſe, knowing that you are bounde ſo to do, by  
Gods commaundementes. Diſobeye not your fa-  
thers and mothers, but honour them, helpe them,  
and pleaſe them to your power. Oppreſſe not, kil  
not, beate not, neyther ſlaunder noꝝ hate any man,  
but loue al men, ſpeake wel of all men, helpe and  
ſuccout euerye man as you maye, yea, euen your  
enemies that hate you, that ſpeake euil of you,  
and that do hurt you. Take no mannes gooddes,  
noꝝ couet your neighbours gooddes wꝛongfully,  
but content your ſelues with that, whiche ye get  
truelye, and alſo beſtowe your owne gooddes, cha-  
ritably, as neede and caſe requirerh. Flee all ydo-  
latry, witchecraft, and periury. Commit no ma-  
ner of adultry, fornicacion, noꝝ other vnchaſtneſ.  
In wyll noꝝ in ded with any other mannes wiſe, wy-  
dowe, mayde, oꝝ otherwiſe. And trauaylyng con-  
tinually duryng your life thus, in the obſeruyng  
the commaundementes of God (wherin conſiſteth  
the pure, principal, and directe honoz of God, and  
whiche (wꝛought in fayth) God hathe ozdained to  
be the right trade and pathwaye vnto heauen)

You ſhal not fayle as Chriſt hath promiſed, to  
come to that bleſſed and eternal life, where  
you ſhal liue in gloꝛye and ioy with God  
foꝝ euer. To whome be laude, honour  
and impety foꝝ euer and  
euer. Amen.

# An homilie of christian loue and Charitie.



If all thynges that be good to be taught vnto chyrtien people, there is nothing more necessary to be spoken of, & dayly called vpon, then charitie: aswell for that all maner of workes of righteousness be contained in it, as also that the decaye therof, is the ruyne of the worlde, the banishment of vertue, & the cause of all vice. And forasmuche as almoste euery man maketh and frameth to hym selfe charitie, after his owne appetite, and howe detestable soeuer his life be, both vnto God and man, yet he perswadeth with him selfe styll that he hath charitie: Therfore you shall heare nowe a true and plaine description of Charitie, not of mens ymaginacion, but of the very wordes and example of our sautoure Iesus Chyiste. In which description euery manne, (as it were in a glasse) may conside him selfe, and see plainly without errour, whether he be in the true charitie or not.

Charitie is to loue God w<sup>th</sup> al our hearte, al our life, and all our powers & strength. With all our hert, that is to saye, that our hertes, minde, & study be set to beleue his worde, to trust in him: and to loue him aboue al othet thinges that we loue best, in heauen or in yearth. With all our life, that is to say, that our chiefe ioy, and delite, be set vpon him

What charitie is.

The loue of God.



## Of charitie.

him and his honoz, and our whole life geuen vn-  
to the seruice of him aboue all thynges, with him  
to liue and dye, and to forsake all other thynges,  
rather then him. For he that loueth his father oz  
mother, soonne oz doughter, house oz lande, moze  
then me (sayeth Christ) is not woorthy to haue me.  
With all our powers, that is to say, that with our  
handes and feete, with oure eyes and eares, our  
mouthes and tounge, and with all other partes  
and powers, bothe of body and soule, we should be  
geuen to the keepyng and fulfilling of his comaũ-  
dementes. This is the fyrst and pꝛincipall parte  
of charitie, but it is not the whole. For charitie is  
also to loue euery man, good and euil, frende and  
foe: And whatsoeuer cause be geuen to the con-  
trary, yet neuertheles to beare good wyl and heart  
vnto euery man, to vse our selues wel vnto them  
as wel in wordes and countenaunce, as in al oure  
outwarde actes and dedes. For so Christ him selfe  
taught, and so also he perfourmed in deede.

Of the loue of God he taught in this wise vn-  
to a doctoꝝ of the lawe, that asked him, whiche  
was the greate and chiefe commaundement in the  
lawe: Loue thy Loꝛde God (sayed Christ) with all  
thy heart, with al thy life, and with all thy mynde.  
And of the loue that we oughte to haue amonge  
our selues eche to other, he teacheth vs thus: You  
haue hearde it taught in tymes past: Thou shalt  
loue thy frende, and hate thy foe: but I tel you,  
loue your enenies, speake well of them that dis-  
fame you, and speake euil of you: do well to them  
that

The loue of  
thy neighboꝝ

Math. xxii.

Math. v.

## Of charitte.

that hate you, pray for them that beate and persecute you, that you may be the children of your father that is in heauen. For he maketh his sunne to rise both vpon the euil and good, and sendeth rayne to iust and vniust. For if you loue them that loue you. what rewarde shall you haue? Do not the publicans likewyse? And if you speake well onely of them, that be your brethren and dere beloued frendes, what great matter is that? Do not the heathen the same also? These be the verie wordes of our saviour Christe hym selfe touchynge the loue of our neighbour. And forasmuche as the Phariseis (with their moste pestilent tradicions, false interpretations, and gloses) had corrupted, and almoste clerely stopped by the pure well of Gods liuely worde, teachinge that this loue and charitie pertayned onely to a mannes frendes, and that it was sufficient for a man to loue them whiche dooe loue him, and to hate his foes: therfore Christe opened this wel agayne, purged it, and scoured it by geuyng vnto his godlye lawe of charitie, a true and clere interpretacion, whiche is this: that we ought to loue euery man, bothe frende and foe: addyng therto, what commoditie we shall haue thereby, and what incommoditie by doing the contrary. What thing can we wishe so good for vs, as the eternal heauenly father, to repute and take vs for his children? And this shall we be sure of (sayeth Christe,) if we loue euery man without exception. And if we do otherwyse (sayeth he) we be no better then the Pharisees, Publicans, and heathen

Math. v.

## Of charitie.

Heathen, and Mal haue our reward with them: & is, to be excluded from the number of goods electe chyldren, and from his euerlastynge inheritaunce in heauen. Thus of true charitie, Chyrste taught that euerye man is bounde to loue god aboue all thynges, and to loue euery man, frende and foe.

John. v.

Math. xxvi.

And thus lykewyse he dyd vse hymselfe, exhortyng his aduersaryes, rebukynge the faultes of hys aduersaries, and whan he coude not amende them, yet he prayed for them. Fyrst he loued god hys father aboue all thynges, so mouche that he sought not his owne glory and wil, but the glory and wyll of his father: I seeke not (saied he) myne owne wyl, but the wil of hym that sente me. Nor he refused not to dye, to satysfye his fathers wyll, saying: Yf it maye be, let this cup of death go from me, yf not thy wyl be done and not myne. He loued also not onely his frendes, but also hys enemies, whiche in theyr hartes bare excedyng great hatred agaynst hym, and in theyr tongues spake all euyl of hym, and in theyr actes and dedes pursued hym with all their mighte and power, euen vnto deathe. Yet all this notwithstandinge he withdrew not hys fauour from them, but stil loued them, preached vnto the, of loue rebuked their false doctrine, their wicked lyuyng, and dyd good vnto them, patientlye accepting whatsoeuer they spake or dyd agaynst hym. When they gaue hym euyl wordes, he gaue none euill agayne, when they dyd stryke hym, he dyd not smite agayn; And when he suffred deathe, he dyd not flea them, nor threten them,



## Of charitie.

them, but prayed for them, and referred all thynges to his fathers wyll. And as a shepe that is led vnto the shambles, to be slayne, and as a lambe that is shorne of his flese, make no nople nor resistance: euen so went he vnto his deathe, without any repugnaunce or openynge of his mouth, to save any euill.

Acta 111.  
Act. viii.

Thus haue I described vnto you, what charitie is, aswel by the doctrine, as by the example of Christ himselfe. Wherby also euerye man maye without errour, know himselfe, what state and condition he standeth in: whether he be in charitie, (and so the chylde of the father in heauen) or not. For, although almoste every manne perswadeth himselfe to be in charitie, yet lette hym examyne none other man, but his owne harte, his lyfe and conuersacion, and he shall not be deceyued, but truly discern and iudge whether he be in persfytte charitie or not. For he that foloweth not his own appetite and wyll, but geueth hymselfe earnestlye to God, to do al his wyll and commaundementes, he maye be sure, that he loueth God aboue all thynges, and els surelye he louethe hym not, what soeuer he pretende: As Christ sayed: If ye loue me, keepe my commaundementes. For he that knoweth my commaundementes, and kepeth them, he it is (sayeth Christ) that loueth me. And agayne he sayeth: he that loueth me, wyll kepe my worde and my father wyll loue hym, and we wyll bothe come to hym, and dwell with hym. And he that loueth me not, wyll not kepe my wordes. And

John. xiiii.

A.i.

lyke wyse



## Of charitte.

1. John. iiii.

lykewyse, he that beareth good harte and mynde, and vseth well his tongue, and dedes, vnto every man, frende and foe: he maye knowe thereby that he hath charitie. And then he is sure also, that almighty God, taketh him for his decre beloued sonne, as saint John sayeth: Hereby manifestlye are knowen the chyldren of God, from the chyldren of the deuill. For whosoever doth not loue his brother, belongeth not vnto God.

Agaynst carnal men, that wyl not forgeue their enemyes.

But the peruerse nature of man, corrupted with sinne, and destitute of Goddes worde and grace, thinketh it agaynst all reason, that a man shoulde loue his ennemie, and hathe manye perswasions which induceth him to the contrarie. Agaynst all whiche reasons, we oughte aswell to sette the teachynge as the lyuinge of our sauour Christe, who louyng vs (when we were his enemyes) doth teache vs to loue oure enemies. He dyd pacientlye take for vs many reproches, suffered beatyng, and most cruel death. Therfore we be no incumbrs of hym, yf we wyl not folowe hym. Christ (sayeth saint Peter) suffered for vs, leauyng vs an exaple that we shoulde folowe hym.

1. Peter. iiii.

Furthermore we muste consyder that to loue oure frendes, is no more but that whiche theues, adultrers, homicides, and all wicked persones doe: in somuche, that Jewes, Turkes, Infidelles, and all brute bestes, doe loue them that be theyr frendes, of whome they haue theyr lyuinge, or any other benefyttes. But to loue enemies, is the prope condicion onelye of them, that be the chyldren

## Of charitie.

children of God, the disciples and folowers of **Christe**. Notwithstandinge, mannes frowarde and corrupte nature, wayeth ouer deepelye manye times, the offence and displeasure done vnto hym by enemies: and thynketh it a burden intollerable, to be bounde to loue them, that hate him. But the bourden should be easye inough, if (on thother side) euery man woulde considre, what displeasure he hath dooen to hys enemye agayne, and what pleasure he hath receyued of his enemy. And if we fynde no egall recompence, neyther in receyuing pleasures of oure enemye, nor in rendyng displeasure vnto hym agayne: then let vs ponde the displeasures, which we haue done against almyghty God: how often, and howe greuously we haue offended hym. Wherof, if we will haue of God forgeuenes, there is none other remedye, but to forgeue the offences, done vnto vs: whiche be very small in comparison of our offences done agaynst God.

And yf we consydre that he whiche hath offended vs, deserueth not to be forgeuen of vs, let vs consydre agayne that we muche lesse deserue to be forgeuen of god. And although our enemye deserue not to be forgeuen for his owne sake, yet we ought to forgeue hym for Gods loue, consyderyng howe great and many benefytes we haue receiued of hym, without oure desertes: and that **Christe** hath deserued of vs, that for his sake we shoulde forgeue them theyr trespasses committed agaynst vs.

## Of charitie.

But here maye ryse a necessarie question to bee dissolued. If charytie require to thynke, speake, & do wel vnto euery man both good and euill, howe can magistrates execute iustice vpon malefactors, with charitie? Howe can they caste euill men in prisone, take awaye their goods, and sometyme theyr lyues, accordynge to lawes: yf charitie will not suffer them so to doe?

Charitie hath  
two offices,

Herevnto is a playne and a bryef answere, that plagues and punishmentes be not euyl of theym selues, if they be wel taken of innocentes: and to an euill man, they are both good and necessarye: and maye be executed, accordynge to charitie, and with charitie shoulde be executed. For declaracion wherof, you shall vnderstande, that charitie hath two offyces, the one contrarie to the other: and yet both necessarye to be vsed vpon menne of contrarie sorte, and disposition. The one office of charitie is, to cheryshe good and innocent men: Not to oppresse them with false accusacions, but to encourage them with rewardes to dooe well, and to perseuer in well doying: defendyng them with the sword from theyr aduersaries. And the office of bishops and pastours, is to laude good men, for well doying, that they maye perseuer therein, and to rebuke and correcte by the worde of God, the offences and crimes of all euil disposed persones.

The other office is, to rebuke, correct and pynnshe vice, without acceptation of persones, and this is to be vsed agaynst them only that be euill men and malefactours. And it is aswel the office

of



## Of charitie.

of charitie, to rebuke, punishe, and correcte them  
that be euill, as it is to cherishe and rewarde them  
that be good and innocent. Saint Paule decla-  
reth w<sup>th</sup> itinge to the Romaines, saynge: that the Roma. 13.  
high powers are ordeyned of god, not to be dred-  
full to them that do wel, but vnto malefactours,  
to drawe the sword, to take vengeance of hym  
that committeth the sinne. And sainte Paule bid-  
deth Timothe constantly and vehemently, to re-  
buke synne, by the worde of God. So that bothe  
offices shoulde be diligently executed to impugne  
the kyngedome of the deuill, the preacher with the 1 Timo. 4.  
worde, and the gouernour with the sword. Els  
they loue neyther God, nor them whome they go-  
uerne, yf for lacke of correction, they wilfully suf-  
fer God to be offended, and them whome they go-  
uerne, to perishe. For as euery louyng father cor-  
recteth his naturall sonne, when he doeth amisse,  
or els loueth him not: So all gouernours of  
Realmes, Countreys, Townes, and houses, shoulde  
louyngly correcte them which be offenders vnder  
theyr gouernaunce: And cherishe them which liue  
innocently: yf they haue any respect, eyther vnto  
God and their office, or loue vnto them, of whom  
they haue gouernaunce.

And suche rebukes and punishments of them  
that offende, muste be doen in dewe tyme, leaste by  
delay, the offenders fall headlynges in to al ma-  
ner of mischefe, and not onely be euill them selves;  
but also do hurt vnto many men: drawing other  
by theyr euill example, to sinne and outrage after



## Of charitie.

them. As one thiefe may bothe robbe many men, and also make manye thieues : and one sedicious person may allure many, and noye a hole towne or countrey. And suche euill persones that be so great offenders of god, and the commō weale, charitie requireth to be cut of from the bodye of the common weale, least they corrupt other good & honest personnes : lyke as a good surgeon cuttethe awaye a putrified, and festred membre, for y<sup>e</sup> loue he hath to the whole bodye ; leaste it infecte other membres adioynninge to it. Thus it is declared vnto you, what trewe charitie or Christiane loue is, so playnlye, that no man nede to be deceyued: whiche loue whosoever kepeth, not only towarde god (whome he is bounde to loue aboue all thynges) but also towarde his neyghbour, as wel frend as foo, it shall surely kepe hym from all offence of god, and iuste offence of man. Therfore beare well awaye thys one shorte lesson, that by trewe christian charitie, God ought to be loued aboue all thynges, and all men ought to be loued, good and euyl, frende and foo, and to al suche we ought (as we maye) to do good : these that bee good of loue to encozage and cherish, because they be good: and those that be euill, of loue, to procure their correction and dewe punishment, that they maye therby, eyther be brought to goodnesse, or at the lest, that god and the common welthe maye be the lesse hurte and offended. And if we thus directe our life, by christian loue and charitie, then Christ doth promise, and assure vs, that he loueth vs, that

## **Of charitie.**

that we be the chldzen of our heauenlyc father,  
reconcyld to hys fauoure, verpe membez of  
Christe, and that after thys shorte tyme of thys  
pysent and mortall lyfe, we shall haue with him  
eternall lyfe, in his euerlastyng kyngdome  
of heauen: Therefore to hym, with  
the father and holy ghoſte, be  
all honour and gloze,  
nowe and euer.

**Amen.**

## Ag aynt swearing and periurie.



Almyghtie God, to the intente his  
moste holpe name shoulde be had in  
honoure, and euerinoze be magny-  
fied of the people, comaundet h that  
no man shoulde take his name vaine-  
lye in his mouthe: threateninge pu-  
nishment vnto hym, that vnreuerently abuseth it,  
by sweryng, forsweryng, and blasphemie.

To the entente therfore, that this commaunde-  
ment maye be the better knowen and kept, it shall  
be declared vnto you, bothe howe it is lawfull for  
Christian people to sweare: and also what peryll  
and daunger it is, baynlye to sweare: or to be for-  
sworne.

Whome and in  
what causes  
it is lawfull  
to sweare.

First when Iudges requyre othes of the people  
for declaracion of the trueth, or for execucion of  
Iustice, this maner of sweryng is lawfull. Also  
when men make faythfull promyses with attesta-  
cion of the name of God, to obserue couenauntes:  
honeste promyses, statutes, lawes, and good cu-  
stomes, as Christian princes do in theyr conclusi-  
ons of peace, for conseruacion of commō welthes:  
And priuat persons, promise their fidelitie in ma-  
trimonye, or one to an other in honeste and trewe  
frendship: And all men, when they do sweare to  
kepe common lawes, or locall statutes, and good  
customes for dewe ordre to be had and continued  
amonge men: when subiectes dooe sweare to be  
true and faythfull to theyr kynge and soueraygne  
lorde

## Of Swearynge.

lorde: And when iudges, magistrates, and officers sweare, truly to execute theyr offyces: and when a man would affirme the truthe, to the setting furth of Goddes glory (for the saluacion of the people) in open preaching of the gospell, or in geuyng of good counsaile, priuately for theyre soules health. All these maner of swearynge for causes necessary, and honest, be lawfull. But when menne do sweare of custome, in reasonyng, bying and sellynge, or other dayly communicacion (as many be common & greates swearers) suche kynde of swearynge is vngodly, vnlawfull, and prohibited by the commaundement of God. For suche swearing is nothing els but takynge of Goddes holy name in vayne. And here is to be noted, that lawfull swearing is not forbidden, but commaunded of almighty God. For we haue examples of Christe, and godly men in holy scripture, that did sweare them selues: and required othes of other likewyse. And Goddes commaundement is: thou shalt dreade thy Lorde God, and shalt sweare by his name. And almighty God by hys Prophete David, sayeth: All men shalbe praysed that sweareth by hym.

Deut. vi.

Psal. lxi.

Thus dyd our sauour Christ sweare dyuerse tymes, sayng: verely verely. And saint Paule sweareth thus: I call God to witnesse. And Abraham (warpyng olde) required an othe of hys seruaunt, that he shoulde procure a wyfe for hys sonne Isaac, which shoulde come of his owne kindred: and the seruaunt did sweare that he would

Gene. xxiiii.

Ab. i.

per-



## Of Swearing.

Gen. xxi.

perfourme his maisters will. Abraham also being required, dyd sweare vnto Abimelech, the kinge of Geraris, that he shoulde not hurt hym, nor hys posteritie. And so likewise did Abimelech sweare vnto Abraham. And Dauid dyd sweare to be, and continue a faythfull frende to Jonathan: & Jonathan dyd sweare to become a faythful frende vnto Dauid.

Hebr. vi.

Hierc. iiii.

Also God once commaunded, that yf a thyng were layde to pledge to any manne, or leste with him to kepe, yf the same thyng were stolne, or lost, that the keeper thereof should be swozne before iudges that he dyd not conuey it away, nor bled any deceypte, in causyng the same to be conueyed away, by hys consent or knowledge. And saincte Paule sayeth: that in al matters of controuersie betwene two persons, where as one sayeth yea, and the other nay, so as no due profe can be had of the trueth: the ende of euery suche controuersie must be an othe, ministred by a iudge. And more ouer, GOD by the Prophete Hieremye sayeth: Thou shalt sweare, the Lorde liueth, in trueth, in iudgement, in righteousness. So that whoso sweareth when he is required of a iudge, let hym be sure in his conscience, that his othe haue thele thre condicions, and he shall neuer nede to be asprayed of periury.

What condicions a lawfull othe ought to haue.

If yst he that sweareth, muste sweare truly: that is, he must (secludyng all fauoure and affection to the parties) haue the trueth onely before his eyes, and for loue therof, say and speake that  
whiche

## Of swearyng.

whiche he knoweth to be truthe, and no fether.  
The seconde is : he that taketh an othe, must do it  
with iudgement, not rashly and vnaduisedly, but  
soberly, considering what an othe is.

The third is : he that sweareth, must sweare in  
righteousnes : that is, for the very zeale and loue  
whiche he beareth to the defence of innocencie, to  
the mayntenaunce of the trueth, and to righteous-  
nes of the matter or cause, all profite, disprofyte,  
all loue, and fauour vnto the person, for frende-  
shyp or kyndred, layed aparte. Thus an othe (yf  
it haue with it, these thre condicions) as a parte of  
goddess glozy: whiche we are bounde by his com-  
maundement to gyue vnto hym. For he willeth  
that wee shall sweare onely by hys name : Not  
that he hath pleasure in oure othes, but lyke as  
he commaunded the Jewes to offer sacrifices vn-  
to hym, not for any delight that he had in them,  
but to kepe the Jewes from committing of Ido-  
latrie : so he commaunding vs to sweare by hys  
holly name, doeth not teache vs, that he delygh-  
teth in swearynge, but he thereby forbiddeth all  
menne to gyue his glozy to any creature, in hea-  
uen, yearth, or water. Hitherto you see that o-  
thes lawfull, are commaunded of God, vsed of  
Patriarches, and Prophetes, of Christ hymselfe,  
and of hys Apostle Paule. Therfore Christen  
people muste thynke lawfull othes, bothe God-  
lye and necessarie. For by lawfull promyses and  
couenauntes confyrmed by othes, Princes, and  
theyr countreys are confirmed in common tran-

Why we  
bee willed in  
scripture, to  
sweare by the  
name of god.

Commodi-  
ties hadde by  
lawful othes  
made and ob-  
serued.

## Of swearing.

quillity and peace. By holy promyses, with attestation of gods name, we be made lyuely members of Christ: when we professe hys religion, receiuing the Sacrament of baptism. By like holy promise, the Sacrament of matrimony knyteth man and wyfe, in perpetuall loue: that they desyre not to be separated, for any displeasure or aduersitie, that shall after happen.

By lawfull othes, whiche kyniges, prynces, iudges, and magistrates doe sweare, commune lawes are kepte inuiolate, Justice is indifferently ministred, innocent persones, orphanes, wydowes, and pooze men, are defended from murtherers, oppressours, and theses, that they suffer no wrong, nor take any harm. By lawfull othes, mutuall societie, amitie, and good order is kepte continually in all comminalties, as borowghes, cyties, towne, and villages. And by lawfull othes, malefactoures are searched oute, wronge dooers are punished, and they whiche sustayne wronge, are restozed to their ryghte. Therefore lawfull swearynge cannot be euyl, whiche bringeth vnto vs so many goodlye, good, and necessarie commodities. Wherefore when Christ so earnestly forbade swearing, it may not be so vnderstanded, as though he dyd forbid all maner of othes, but he forbiddeth all vayne swearynge, and forswearynge bothe by God and hys creatures: as the common vse of swerung: in byng, sellyng, and in our dayly communicacion: to the intent euerye christian mans worde, shoulde be as  
well

Mayne swearinge  
forbidden.



## Of swearing.

well regarded in suche matters, as yf he shoulde confirme hys communicacion with an othe: For euery Chyristen mans worde (sayth saint Hierome) shoulde be so true, that it shoulde be regarded as an othe. And Chrysostome witnessing the same, sayth: It is not conuenient to sweare: For what nedeth vs to sweare, when it is not lawfull. for one of vs, to make a lye vnto another.

Peraduenture some wyl saye: I am compelled to sweare, for elles menne that doe comen with me, or do bye and sel with me, will not beleue me. To this answereth saint Chrysostome, that he that thus sayeth, sheweth himselfe to be an vnjuste, and a deceptfull personne: for yf he were a trustie manne, and hys dedes taken to agre with his wordes, he shoulde not nede to sweare at all. For he that vseth truthe and playnenesse in hys bargaynyng and comunicacion, he shall haue no nede by suche bayne swearynge, to byng hym selfe in credence with hys neyghbours: nor hys neyghbours wyl not mistruste his sayinges.

And yf his credence be so muche lost in dede, that he thynketh no man will beleue hym without he sweare, than he maye well thynke hys credence is cleane gone. For truthe it is (as Theophilactus writeth) that no man is lesse trusted, than he that vseth muche to sweare: And almightye God by the wise man sayeth: that man whiche sweareth muche, shall be full of synne, and the scourge of God, shall not departe from his house.

But here some men will saye, for excusynge

¶.iii,

of theyr

Eccle. xliii.



## Of swearyng.

of theyr manye othes in theyr daylye talke, why  
shoulde I not sweare. when I sweare trewlye:  
To suche menne it maye be sayde: that though  
they sweare trewly, yet in swearyng often vna-  
uisedly, for trifles, without necessitie, and when  
they shoulde not sweare, they be not withoute  
faulte: but do take goddes moost holpe name in  
vayne. Muche more vngodlye and vnwyse men  
are they, that abuse goddes most holy name, not  
onely in bying and selling of small thynges day-  
lye in al places: but also in eating, drynking, pla-  
ing, commoning, and reasoning: as yf none of  
these thynges myght be done, except in doyng of  
them, the mooste holy name of god be commonlye  
vused and abused, vayne and vnreuerentlye tal-  
ked of, sworn by and forsworne: to the breaking  
of Goddes commaundement, and procuremnte  
of hys indignacion. And aswel they vse the name  
of God in vayne, that by an othe make lawefull  
promyses of good and honeste thynges, and per-  
fourme them not: as they whiche do promise euil  
and vnlawful thynges, & do perfourme the same.

Lawfull  
othes & pro-  
mises would  
be better re-  
garded.

Of suche men that regarde not theyr godly pro-  
mises confirmed by an othe, but wittinglye and  
wilfully breaketh them, we do read in holpe scrip-  
ture two notable punishmentes. first Josue and  
the people of Israell, made a leage and faythfull  
promise of perpetuall amitie and frendship with  
the Gabaonites: notwithstandinge, afterward  
in the dayes of wicked Saul, many of these Ga-  
baonites were murdered, contrarie to the sayde  
faythful

## Of swearing.

faithfull promes made. Wherwith almyghtye God was so sore displeased, that he sente an vniuersall fampyn vpon the whole countrey: whiche continued by the space of thye yeares. And god woulde not withdrawe his punishmente, vntyll the sayde offence was reuenged by the deathe of seuen sonnes, or nexte kynsmen of kynge Saul. Also, where as Sedechias, kynge of Hierusalem, had promised fidelitie to the kynge of Chaldea: II. Reg. xl. afterward when Sedechias, contrary to hys othe and alleageaunce, dyd rebell agaynst king Nabugodonosor: this heathen kynge, by Goddes permission, inuadyng the lande of Jewrye, and besyging the citie of Hierusalem, compelled the sayde kinge Sedechias to flee: and in fleyng, toke hym prysoner, slewe hys sonnes befoze his face, and put oute bothe hys eyes: and bynding hym with cheynes, ledde hym prysoner miserablly into Babylon.

Thus doth God shew plainly, how muche he abhorreth brekers of honest promises, confirmed by an othe made in his manie. And of them, that make wicked promises by an othe, and wyl perfourme the same, we haue exāple in the scripture, chiefly of Herode, of y wicked Jewes, & of Jephthah. Herod promised by an othe, vnto the damosell, whiche dancsed befoze hym, to geue vnto her, whatsoeuer she woulde aske: when she was instructed befoze, of her wycked mother, to aske the head of saint Iohn Baptiste. Herode, as he toke a wicked othe, so he more wickedly perfourmed

Unlawfull  
othes & pro-  
mises are not  
to be kept.

Math. xiii.

## Of Swearynge.

med the same, and cruelly slewe the moste holpe  
Prophete. Lykewyle dyd the malicious Jewes  
make an othe, cursyng them selues, yf they dyd  
eyther eat or drinke, vntyl they had slayne saint  
Paule. And Jephthah, when God had geuen to  
him victoꝝy of the children of Ammon: promised  
of a folishe deuocion vnto God, to offre for a sa-  
crifice vnto hym, that person whiche of hys owne  
house, shoulde first mete with him after his re-  
turne home. By force of whiche sonde and vnad-  
uised othe, he did sleigh his owne, and onely daugh-  
ter, whiche came oute of his house, with myꝝth &  
ioye, to welcome him home. Thus the promise,  
whiche he made most folishely to God, agaynste  
Gods eternall wyl, and the lawe of nature, moste  
cruelly he perfourmed: so committynge agaynste  
God, double offence. Therfore, whosoever ma-  
keth any promise, binding him selfe there vnto  
by an othe, let him foresee, that the thyng whiche  
he promyseth, be good, honest, and not agaynste  
the commaundemente of God, and that it bee in  
hys owne power, to perfourme it iustly. And  
suche good promises must all menne kepe, euer  
more assuredly. But yf a man at any tyme shall,  
eyther of ignorance, or of malice, promise and  
swear to do any thing, whiche is eyther agaynste  
the lawe of almightye God, or not in hys power  
to perfourme: let hym take it, for an vlawfull  
and vngodly othe.

Nowe some thyng to speake of periurpe, to  
thentent you shoulde know howe greate and gre-  
uous

Actes. xxi.  
Iud. xi.

Against peri-  
urpe.



## Of Swearyng.

nous an offence agaynste God thys wyllful per-  
iure is: I wyll shewe you what it is to take an  
othe before a iudge, vpon a boke. First, when  
they layinge theyr handes vpon the Gospell boke  
do sweare trewely to enquire, and to make a trewe  
presentment of thynges wherewith they be char-  
ged, and not to let from sayinge the trueth, and  
doing trulpe, for fauoure, loue, drede, nor make  
of any persones, as God maye helpe them, and the  
holy contentes of that boke, they muste consyde  
that in that boke is contayned, gods everlastinge  
trueth: his moste holy and eternal word, wher-  
by we haue forgiuenes of oure synnes, & be made  
inheritors of heauen, to liue for euer with Goddes  
aungels and his saintes, in ioye and gladnes.  
In the Gospell boke is contayned also, Goddes  
terrible threatnes to obstinate sinners, that wyll  
not mendre theyr lyues, nor beleue that trueth of  
God his holy word, and the everlastinge payne  
prepared in hell for ydolaters, hypocrites, for  
falle and bayne swearers, for perjured men, for  
falle witness bearers, for false condemners of in-  
nocent and gilty men, and for them, whiche for  
fauour, hyde the crimes of malefactours, that  
they shoulde not be punished. So that, who so  
euer wilfully forswereth hym selfe, vpon Chry-  
stes holy Euangelie, they vtterly forsake goddes  
mercie, goodnes, and trueth, the merites of our  
sautour Christes natiuite, lyfe, passion, deathe,  
resurreccion, and ascencion. They refuse the for-  
giuenes of synnes, promysed to all penitent syn-  
ners.



## Of swearing.

ners, the ioyes of heauen, the companie with angels and saintes for euer. All whiche benefites and comforts, are promised vnto true Christian persons, in the Gospell. And they, so heyinge for: sworne vpon the gospell: do betake them selues to the deuylles seruaunce, the Mapster of all lyes, falshed, deceipt & perjury, prouokynge the great indignacion, and curse of God, agaynst them in this lyfe, and the terrible wrath and iudgement of our saviour Christe, at the great daye of the last iudgement: when he shall iustly iudge, both the quicke and the dead, accordyng to theyr workes. For whosoever forsaketh the truth, for loue of displeasure of any man, or for lucre and profit to hym selfe, doth forsake Christ, and with Judas betrayeth him.

And although suche perjured mennes falses hode, be now kept secrete, yet it shall be opened at the last dayes, when the secretes of all mens hartes, shall be manifest to all the worlde. And then the trueth shall appeare, and accuse them: And theyr owne conscience, with all the blessed compaignie of heauen, shall beare wytnes trulye agaynst them. And Christ the rightwysse iudge, shall then iustlye condemne them to euerlastynge shame & death. This same of perjury, almyghty God by the prophet Malachie, doth threaten to punnysh sore, saying vnto the Jewes: I wyll come to you in iudgemente, and I wil be a swifte wytnes, and a sharpe Judge vpon sorcerers, adulterers, and periured persones. Whiche thyng to the prophet

zacharie

Though per-  
jurpe escape  
here unpun-  
ished, yet  
med, it shall  
not doe so  
euer.

Malac. iiii

zacharie. v.

zacharie, god declareth in a vision, wherein the prophet sawe a booke styng, whiche was twentye cubites long, and ten cubites brode, god sayinge then vnto hym: This is the curse, that shall goe forth vppon the face of the earth, for falsehode, false swearing, and perjury. And this curse shall entre into the house of the false man, and into the house of the periured man, and it shall remayne in the middelt of the house and consume hym, the tymbre, and stones of hys house. Thus you see, howe muche god doth hate perjury, and what punishment God hath prepared for false swearers, and periured persones.

Thus you haue heard, howe, and in what causes, it is lawfull for a Christia man to swear: Ye haue heard what properties, and conditions a lawfull othe must haue, and also howe such lawfull othes are bothe godly, and necessary to be obserued. Ye haue hearde: that it is not lawfull to swear vainly (that is) other wayes, then in suche causes, and after such sorte as is declared. And finally, ye haue heard howe damnable a thyng it is, eyther to forswear our selfe, or to kepe an vnlawfull and vnaduised othe. Wherefore, let vs earnestly cal for grace, that all bayne swearing and perjury set apart, we may onely vse suche othes, as be lawfull and godly. And that we may truly, without al fraud, obserue the same: accordyng to goddes will and pleasure. To whome with the sonne & holy goost, be al honour and glory. Amen.

R. ii.

A ser=

# A sermon: how dangerous

a thing it is, to decline from  
God.

Eccle. x.



If sure going from God, the  
wofse mā sayeth, that Pryde  
was. the fyrst begynning: for  
by it mannes harte was tur-  
ned from god his maker. For  
pyrde (sayth he) is the foun-  
tayne of all synne: he that hath  
it, shall be full of cursynges, and at the ende, it  
shall ouerthrowe hym.

Osee. v.

And, as by pyrde and sinne, we go from God,  
so shall god, and all goodnesse with him, go from  
vs. And the prophet Osee doth playnly affirme,  
that they, which go awaye stil from god, by vi-  
cious lypunge, and yet woulde go aboute to pac-  
fie him otherwyle, by sacrifice, and entertain him  
thereby, they labour in vaine. For notwithstanding  
all theyr sacrifice, yet he goeth styll awaye  
from them. For so muche (sayeth the prophet) as  
they do not applye theyr mynde, to retorne to God  
although they go about with whole flockes and  
herdes, to seke the lord, yet they shall not fynde  
hym, for he is gone awaye from them.

But as touchynge oure turning to god, or from  
god: you shall vnderstande, that it maye be done  
diuerse wayes. Some tymes directlre, by ydola-  
try, as Israel and Iuda than did. Some tymes  
men go from god, by lacke of faythe, and mistru-  
stynge of god: Whereof Esaye speaketh in thys  
wyle



## Of declining from god.

wise: And to them that go downe into Egypt, to  
seke for helpe, trustynge in horses, and haupnge  
confidence in the numbre of chariottes, and pus- Esa. xxxi.  
saunce of horsemen. They haue no confidence in  
the holy God of Israel, nor seke for the lord. But  
what foloweth: The lord shall let his hand fall  
vpon them, and downe shall come, bothe the hel-  
per, and he that is holpen. They shal be destroyed  
all together.

Sometyme men goo from God, by the neg-  
lectynge of hys commaundementes, concerninge  
theyr neyghbours: whiche commaundeth them,  
to expresse hartye loue towardes euerye man, as zachar. vii.  
zacharie sayde vnto the people in Gods behalfe:  
Geue true iudgement, shewe mercye and com-  
passyon, euery one to his brother. Ymagyn no de-  
ceyte towardes wydowes, or chyldren fatherles  
and motherles, towarde straunger or the poore:  
let no man forge euyll in his harte, agaynste hys  
brother. But these thynges they passed not of,  
they turned theyr backs, and went theyr waye:  
they stopped theyr eares, that they myghte not  
heare: they hardened theyr hartes, as an Ada-  
mant stone that they might not listen to the lawe  
and the wordes, that the Lorde had sent through  
his holye spirit, by hys auncient prophetes.  
Wherefore the lorde shewed hys great indigna-  
cion vpon them: It came to passe (sayeth the Pro-  
phet) euen as I told them: as they would not  
heare, so when they cryed, they were not hearde:  
but were disperfed into all kynydomes, whiche Jerem. vii.  
they



## Of Declining from god.

they neuer knewe : and theyr lande was made de-  
solate. And to be short, all they that maye not a-  
byde the worde of god, but folowing the persua-  
sions, and stubbernes of theyr owne hartes, goo  
backeward and not forwarde, (as it is sayed in Je-  
rempe) they goe and turne awaye from God. In  
so muche that Origene saith. He that with mynde,  
with study, with deedes, with thought and care,  
applayeth hym selfe to gods worde, and thynketh  
vpon his lawes day and nyght, geueth hym selfe  
wholy god, and in his preceptes and commaun-  
dementes is exercised : this is he, that is turned to  
god. And on the other parte he sayeth. Whoso-  
uer is occupied with fables and tales, when the  
worde of god is reherfed : he is turned from god.  
Whoso-  
euer in tyme of readyng goddes worde,  
is carefull in hys mynde of worldye busynes, of  
money, or of lucre : he is turned from God. Who-  
so-  
euer is intangled with the cares of possessions,  
fylled with couetousnesse of rycheffe, whoso-  
euer studieth for the glozy and honoure of this worlde,  
he is turned from god. So that after his mynde  
whoso-  
euer hath not a special mynde to the thyng  
that is commaunded, or taughte of god : he that  
doth not listen vnto it, imbrase and pryncle it in his  
hart, to the intent that he may duely fashyon hys  
lyfe thereafter : he is playnlye turned from God,  
although he do other thynges, of his owne de-  
uocion and mynde, whiche to him semeth better,  
and more to goddes honoz. Whiche thyng to be  
true, we be taught and admonysched in the hollye  
scripture

Jerem. vii.

Orig. super  
Exod. ho. xii.

## Of declining from god.

Scripture by example of kyng Saul: who beyng commaunded of God by Samuel, that he should kyll all the Amalechites, and destroy them cleerly with theyr goodes, and cattals: yet he, beyng moued partely with pitie, and partely (as he thought) with deuotion vnto god, saued Agag theyr kyng and all the chiefe of theyr cattall, therewith to make sacrifice vnto God. Wherewithall God beyng displeased highly, sayd vnto the prophete Samuel: I repente, that euer I made Saul a kyng, for he hath forsaken me, and not followed my wordes: and so he commaunded Samuel to shewe hym. And when Samuel asked, wherfore (contrary to Goddes worde) he had saued the cattall, he excused the matter, partly by feare, saying he durst do none other, for that the people would haue it so: partlye, for that they were goodly beastes, he thought god would be content, saying it was done of a good intent, and deuotion, to honor God, with the sacrifice of them.

But Samuel, repprouinge all suche intentes and deuotions (seme they neuer so much to Gods honor) yf they stand not with his word (where by we may be assured of hys pleasure) sayde in thys wyse: woulde god haue sacrifices and offeringes: or rather that hys worde shoulde be obeyed: To obey him, is better then offerynge: and to listen to hym, is better then to offer the fatte of Rammies. Yea, to reppne agaynst his voyce is as euill as the sinne of diuination: and not to agree to it, is lyke abominable ydolatre. And nowe for as-  
much

## Of declining from god.

much as thou hast cast awaye the worde of the  
Lorde, he hath cast awaye the, that thou shouldest  
not be kyng.

The turning  
of god from  
man.

By all these examples of holpe scripture, we  
maye knowe, that as we forsake God: so shal he  
euer forsake vs. And what myserable state both  
consequently, and necessarily folowe there vpon,  
a man may easely consider by the terrible threat-  
nynges of God. And although he confidze not all  
the sayde miserie to the vtermoste, beyng so great  
that it passeth any mannes capacitte; in this lyfe  
sufficently to consydze the same: yet he shall soone  
perceiue so muche therof, that yf his harte be not  
more then stony, or harder then the Adamant, he  
shall feare, tremble and quake, to call the same to  
his remembraunce.

Fyyste the dyspleasure of God towarde vs is  
commonly expessed in the scripture, by these two  
thynges: by shewing his fearfull countenaunce  
vpon vs, and by turnynge hys face or hydynge  
it from vs. By shewynge hys dreadfull counte-  
naunce, is signyfied hys great wrath: but by tur-  
nyng his face, or hydynge therof, is many tymes  
more signyfied: that is to saye, that he clerely for-  
saketh vs, and geueth vs ouer. The which signi-  
ficacions be taken of the properties of mens ma-  
ners. For men towardes them, whome they fa-  
uour, commonly beare a good, a chereful, and a lo-  
uing countenaunce, so that by the face or counte-  
naunce of a man, it doeth commonly appere, what  
wylle or mynde he beareth towardes other. So  
when



## Of declining from god.

When god doth shewe his dreadefull countenance  
towards vs, that is to saye, doth sende dreadfull  
plagues, of sword, famine, or pestilence vpon vs,  
it appereth that he is greatiue wrothe with vs.  
But when he withdraueth from vs hys worde,  
the ryght doctryne of Christe, his gracious assi-  
stence and ayde, (whiche is euer ioyned to hys  
worde) and leueth vs to our owne wit, our owne  
wyll and strength: he declareth then, that he be-  
ginneeth to forsake vs. For where as God hath  
stewed to all them, that trewly beleue hys Gos-  
pell, hys face of mercye, in Iesus Christe, whiche  
doeth so lyghten theyr hartes, that they (yf they  
beholde it, as they ought to doo) be transformed  
to hys ymage, be made partakers of that heauen-  
ly lyght, and of his holy spirite, and be fasthyoned  
to hym, in all goodnes, requysite to the children  
of God: so, yf they after do neglecte the same, yf  
they be vnthankfull vnto hym, yf they orde not  
theyr lyues accordynge to his example & doctrine,  
and to the setting furth of hys glory, he will take  
away from them his kingdome, his holy worde,  
wher by he shoulde reygne in them: because they  
bringe not furth the fruite therof, that he looketh  
for. Neuertheles he is so mercifull, and of so longe  
sufferaunce, that he doth not shew vpon vs that  
greate wrathe sodainly but when we beginne to  
shynke from hys worde, not beleuyng it, or not  
expressing it in our lyuinges, fyrste he doth sende  
his messengers, the true preachers of hys worde,  
to admonishe vs of our duetie: that as he for hys



## Of declining from god.

parte for the greate love he bare vnto vs, deliuered his owne sonne to suffer deathe, that we by his death, might be deliuered from death, and be restored to the lyfe eternall; euenmore to dwelle with hym, and to be partakers, and inheritors w<sup>th</sup> him, of his euertlastyng glorie, and kingdome of heauen: so agayne, that we for our partes, should walke in a Godly lyfe, as becommeth hys chyl- dren to doo. And if this will not serue, but stil we remaine disobedient to hys worde and wyll, not knowyng hym, not louing hym, not fearing hym, not putting oure whole truste and confydence in hym: and on the other syde, to oure neyghbours behauinge vs vncharitably, by dysdayne, enuye, malice, or by committinge murder, robbery, ad- ultery, gluttony, deceyte, lyeing, swearyng, or other like detestable workes, and vngodly behauiours: then he threteneth vs by terrible comminations, swearyng in great anger, that whosoever doeth these workes, shall neuer enter into his rest, whiche is the kingdome of heauen.

Now, yf thys gentle monycion and commina- tion together, do not serue, then God will shewe his terrible countenaunce vpon vs: he wil powre intollerable piages vpon our heades, and after he will take away from vs, all his ayde and assi- stence, wherewith befoze he did defende vs from al suche maner of calamitie: As the Euangelycall prophet Esaye, agreyng with Christes parable, doeth teache vs, saying: that God had made a goodly vyneyarde, for his beloued chyl dren, he hedged

Math. xxi.

Esa. v.

## Of Declining from god.

hedged it, he walled it rounde aboute, he planted it with chosen vines, and made a Turret in the middes therof, and therein also a wine presse. And when he loked that it shoulde bringe him furthe good grapes, it broughte furthe wyld grapes, and after it followeth. Nowe shall I shewe you, (sayeth god) what I will do with my vineyarde, I will plucke downe the hedges, that it may perishe. I wyl breake downe the walles, that it may be troden vnder foote, I will let it lie waste, it shal not be cut, it sholl not be digged, but byers and thornes shal ouergrowe it: a I shall commaunde the cloudes, that they shal nomore rayne vpon it.

By these threateninges, we are monished, that yf we, whiche are the chosen vineyarde of God, bringe not furthe good grapes, that is to saye, good workes, that maye be delectable, and pleasant in his sight, when he loketh for them, when he sendeth hys messengers, to call vpon vs for them, but rather bring furth wyld grapes, that is to saye, sowre workes, vnswete, vnlaury, and vnfrutefull: than wyl he plucke awaye all defence, and suffer greuous plagies of fampne, and battayle, derth, & death, to lyght vpon vs. Finally, yf these do not yet serue, he wyl let vs ly wast, he will geue vs ouer, he wyl turne awaye from vs, he will dygge and delue no more aboute vs: he will let vs alone, and suffer vs to bring furth, even such fruit as we will, to bringe furth brambles, byers, and thornes, all naughtynes, all vice, and that so aboundantly, that they shal

## Of declining from god.

cleane ouergroue vs, suffocate, strangle, and vtterly destroye vs. But they that in thys worlde, liue not after god (but after theyr owne carnall libertie) perceyue not thys greate wrath of god, towarde them, that he will not digge nor delue any more about them, that he doth let them alone euen to their selues. But they take this for a great benefit of god, to haue all at theyr owne libertie: and so they lyue, as carnall libertie were the true libertie of the gospell. But god forbiddeth good people, that euer we shoulde desyre suche libertie. For although god suffer sumtimes the wicked to haue theyr pleasure in this worlde, yet the ende of vngodly lyuynge, is at length eternall destruction.

Psalm. 118.

The murmuringe Israelytes, had that they longed for: they had quayles ynoughe, yea till they were weary of them. But what was the end therof, theyr sweete meate had sowre sause: euen whyles the meat was in their mouthes, the plague of God lightened vpon them, and sodaynlye they dyed. So, yf we lyue vngodlye, and God suffereth vs to folowe oure owne willes; to haue our owne delytes and pleasures, and correcteth vs not with some plague, it is no doubt, but he is almoste vtterly displeased with vs. And although it belonge oz he stryke, yet many tymes, when he stryketh suche persons, he stryketh them at once, for euer: So, that when he doeth not stryke vs, when he ceaseth to afflicte vs, to punyssh oz beate vs, and suffereth vs to runne headlynges into all vngodlynnesse, and pleasures of thys worlde, that



## Of declining from god:

that we deliue in, without punishment and aduersitie: it is a dreadefull token, that he loueth vs no lenger, that he careth no lenger for vs, but hath geuen vs ouer, to oure owne selues.

As long as a man doth proyne hys vines, doth digge at the rotes, and doeth laye fresh yearth to them, he hath a minde to them, he perceyueth some token of fruytfulnes, that maye be recouered in them: but when he wil bestowe no more suche cost and labour aboute them, then it is a signe that he thinketh, they well neuer be good. And the father, as longe as he loueth his chyld, he looketh angrily, he correcteth hym when he doeth amisse, but when that serueth not, and vpon that he ceaseth from correction of hym, and suffereth hym to doe what he lyst hym selfe: it is a signe, that he intendeth to disinherite hym, and to caste hym awaye for ever. So surely, nothyng shoulde perce our harte so sore, and put vs in such horrible feare, as when we knowe in our conscience, that we haue greuously offended GOD, and doo so continue, and that yet he strybeth not, but quietly suffereth vs in the naughtynes that we haue delight in.

Then specially it is tyme to cry, and to cry again, Psal. 6.  
as Dauid did: Cast me not away from thy face:  
and take not away thy holy spirite from me.

Loide turne not away thy face from me, cast not Psal. cxxx.  
thy seruaunt awaye, in displeasure. Hyde not thy  
face from me lest I be lyke to them that go doune Psal. xxi.  
into hell. The which lamentable prayers of hym,  
as they do certifie vs, what horrible dasigier they



## Of declining from god.

be in, from whome God turneth his face (for that tyme, and as long as he so doeth) so should they moue vs to crie vpon God with all our harte, that we may not be brought into that state, whiche doubtlesse is so sorrowfull so miserable: and so dreadfull, as no tonge can sufficiently expresse, or any hart can thinke.

For what deadly grief may a man suppose it is, to be vnder the wrath of God, to be forsaken of hym, to haue hys holpe spirite, the author of al goodnes, to be taken from hym: to be brought to so vile a condicion, that he shall be lefte mete for no better purpose, then to be for euer condemned to hel. For not onely suche places of Dauid both shewe, that vpon the turning of gods face from any persons, they shall be left bare from al goodnes, and farre from hope of remedy: but also the place, recited last before of Esay, doeth meane the same: whiche sheweth that God at lengthe dothe so forsake hys vnfruitfull byneyarde, that he wil not only suffer it, to bring furth wedes, byers, & thornes: but also further, to punish the vnfruitfulness of it, he sayeth he will not cut it, he will not delue it, and he will commaunde the cloudes, that they shall not rayne vpon it, wherby is signified the teachinge of hys holpe word: whiche saynce Paule, after a lyke maner, expresseth by plantyng and watting, meaninge that he will take that awaye from them. So that they shall be no lenger of his kingdome, they shall be no lenger gouerned by hys holpe spirit, they shall be frustrated of  
the

## Of declining from god:

the grace and benefites that they had, and euer myght haue enioyed through Chyriste. They shall be depriued of the heauenly lyght, and lyfe, which they had in Chyriste, whyles they abode in hym.

They shall be (as they were once) as men without God in this worlde, or rather in worse takynge. And to be shorte, they shall be geuen into the power of the deuill, whiche beareth the rule in al the that be cast awaye from god, as he did in Saule and Judas, and generally in all suche, as worke after theyr owne willes, the chyl dren of diffidence and infidelitie.

Let vs beware therfore good chzistian people, leaste that we reiectynge goddes worde (by the which we obtayne and retayne true fayth in god) be not at lengthe caste of so farre, that we become as the chyl dren of infidelitie, whiche be of twoo sortes, farre dyuers: yea, almoste clene contrarpe: and yet bothe be very farre from returnynge to God. The one sorte, onely wayninge theyr synfull and detestable liuinge, with the right iudgement and straghtnes of Goddes ryghteousnes, be so destitute of counsaile, and be so comfortles, (as all they must nedes be, from whom the spirite of counsaile and comfort is gone) that they will not be perswaded in theyr hartes, but that eyther god cannot, or els that he wyl not take them again to his fauour and mercy. The other hearinge the louing and large promises of gods mercye, and so not conceyuing a ryght fayth therof, make those promises larger than euer god dyd, trusting that  
although

## Of declining from god.

although they continue in theyr sinnefull and detestable liuing neuer so longe: yet that god at the ende of theyr lyfe, wil shewe his mercy vpon them, and that then they wyll retorne. And bothe these two sortes of men be in a damnable state, and yet neuertheles God (who willet not the deathe of the wicked) hath shewed meanes, where by both the same, yf they take hede in season, maye escape.

Agaynst des-  
peration.

The firste, as they do dread goddes rightfull iustice in punishyng synners (where by they shoulde be dismayde, and should dyspayre in deede, as touchyng any hope that maye be in them selues) so yf they woulde constantly beleue that goddes mercye is the remedye appoynted agaynst suche dyspayre and distrust, not onely for them, but generally for all that be sory, and truly repentaunte, and will therewithall sticke to goddes mercye, they maye be sure they shall obayne mercye, and enter in to the porte or haue of sauegarde: into the whiche whosoener doeth come, be they before tyme neuer so wicked, they shall be out of danger of euerlastyng dammacion. As God by Ezechiel sayeth: what tyme soeuer y wicked doth repente, and take earnest and true repentaunce, I will forget all his wickednes.

Agaynst pry-  
sumption,

The other, as they be redy to beleue goddes promises, so they shoulde be as redy to beleue the threateninges of god. As well they shoulde beleue the lawe, as the Gospell: as well that there is an Helle, and euerlastyng fyre, as that there is an heauen, and euerlastyng ioye. As well they shoulde beleue



## Of declining from god.

beleue damnacion to be thretened to the wicked and euil doers, as saluacion to be promised to the faythful in wordes and workes: aswel thei should beleue god to be true in the one, as in the other,

And the synners that continue in theyr wicked li-  
uyng, oughte to thynke that the promises of gods  
mercy and the ghospell, perteyneth not vnto them  
beyng in that state, but onely the lawe, and those  
scriptures, which containe the wrath and indigna-  
cion of god, and his threatnynges: which shoulde  
certifie them that as they do ouer boldly presume  
of goddes mercye, and liue dissolutely, so doeth  
God styll moze and moze, which drawe his mercye  
fro them: And he is so prouoked therby to wra-  
the at lengthe, that he destroyeth suche presumers, ma-  
ny tymes sodaynly. For of suche saynt Paul said  
thus. When they shall saye, it is peace, there is no  
daunger: then shall sodayne destruccions come v-  
pon them.

Let vs beware therfore of suche naughtie  
boldnes to sinne, for God whiche hath promised  
his mercye to them that be truly repentaunte (al-  
thoughe it be at the latter ende) hath not promy-  
sed to the presumptuous sinner, eyther that he shal  
haue longe lyfe, or that he shall haue true repen-  
taunce at his last ende. But for that purpose hath  
he made euery mannes death vncertayne, that he  
shoulde not putte his hope in the ende, and in the  
meane scason (to Goddes hyghe displeasure) lyue  
vngodly. Wherefore, let vs all folow the coun-  
saile of the wysemanne: Let vs make no tarynge



## Of declining from god.

to turne vnto the Lorde : Lette vs not putte of  
from daye to daye, for sodaynelpe shall hys wrath  
come: and in tyme of vengeaunce, he shall destrope  
the wicked . Let vs therfore turne betymes, and  
when we turne, let vs praye to God, as Osee tea-  
cheth, saying: Forgeue vs all our synnes, receyue  
vs graciously . And yf we tourne to hym with an  
humble and a very penitent harte, he will receyue  
vs to his fauour and grace for his holy name  
sake, for his promes sake, for his truth and  
mercy sake, promised to al faythful bele-  
uers in Iesus Christe his only na-  
tural sonne. To whome the onely  
sauour of the worlde, with the  
father and the holy ghost,  
be al honour, glozy, and  
power, world with-  
out ende. A-  
men.

Osee. xliii.

# An exhortacion against the feare of Death.



**T**is not to be maruailed  
that worldly men do fear  
to dye: for death depriucth  
thē of al worldly honors,  
richesse and possessions: in  
the fruition where of, the  
worldly mā counteth him  
selfe happy, so long as he  
maye enioye them at his  
owne pleasure: and otherwyle yf he be disposses-  
sed of the same, without hope of recouerye, then  
he can none other thynke of himselfe, but that he  
is vnhappy, because he hath lost his worldly ioye  
and pleasure. Alas thynketh this carnal manne,  
shall I now depart for euer from all my honors,  
all my treasures, from my countrey, frendes, ry-  
ches, possessions and worldely pleasures, whiche  
are my ioye & hartes delite: Alas that euer that  
day shal come, when al these I muste bid farewell  
at once, and neuer to enioye anye of them after.  
Wherfore it is not without great cause spoken of Eccl. xlii.  
the wysemanne: O death howe bitter and sower  
is the remembraunce of the to a manne that ly-  
ueth in pease and prosperitie in his substance:  
to a man lyuyng at ease, leadynge his lyfe after  
his own mind, without trouble, and is therewith-  
all well paupered and fedde: There be other  
menne, whome this worlde dothe not so greatlye  
laugh vpon, but rather bere and oppresse with

## Of the feare of death.

pouertie, sicknes, or some other aduersitie. Yet they do feare death, partly, because the flesh abhorreth naturally his owne sorowfull dissolucion, which death doth threaten vnto them: and partly by reason of syknesses, and painefull diseases which be most strong panges, and agonies in the flesh, and vse commonly to come to sicke men before deathe, or at the least accompany death when soeuer it cometh.

Althoughe these two causes seme great and weyghtie to a worldly man, wherupon he is moued to feare death, yet ther is another cause much greater then anye of these afore rehearsed: For whiche in dede he hath iust cause to feare deathe, And that is the state and condicion wherunto at the last end, death byngeth al them that haue their hartes fixed vpon this worlde, without repentāte and amendement. This state and condicion is called the second death, whiche vnto all suche shall ensue, after this bodely deathe. And this is that deathe whiche in dede ought to be dreaddde and feared, for it is the euerlastyng losse withoute remedy, of the grace and fauour of God, and of euerlastyng ioye, pleasure and felicitie. And it is not onely the losse for euer of all these eternall pleasures, but also it is the condemnacion bothe of body and soule (without eyther appellacion, or hope of redempcion) vnto euerlastyng paynes in hell. Vnto this state deathe sent the vnniercyfull and vngodly riche man, that Luke speaketh of in his gospel. Who luyng in al wealth and pleasure

## Of the feare of death.

sure in this worlde, and cherishing himselfe daily with daintie fare, and gorgeous apparel, dyspised poore Lazarus, that lay pitifully at his gate, miserably plaged, and ful of sores, and also greuously pyned with hunger.

Bothe these two were arrested of death, whiche sent Lazarus the poore miserable man by Angels, anon vnto Abrahams bosome, a place of rest, pleasure, and consolacion: But the vnmmercifull riche man descended downe into hell, and being in tormentes, he cryed for comforte, complaining of the intollerable payne that he suffered in the flambe of fyer, but it was to late. So vnto this place, bodely death sendeth all them, that in this worlde hath theyr ioye and felicitie, all them that in thys worlde be vnfaithfull vnto god, and vncharitable vnto their neighbours, so dying without repentaunce, and hope of gods mercy. Wherefore it is no meruaile that the worldly man feareth death, for he hath muche more cause so to do, then he himselfe doth considre.

Thus we see thre causes why worldly men feare death. One, because they shall lose thereby theyr worldly honours, ryches, possessions, and all their hartes desires. Another because of the painful diseases and bitter panges, whiche commonly men suffer, eyther before or at the tyme of death. But the chiefe cause about all other, is the dread of the miserable state of eternal dampnacion both of bodye and soule, whiche they feare shal folow after their departyng oute of the worldely pleasures

The first.

The second.

The third.



## Of the feare of Death.

tures of this present lyfe.

Heb.ii.

1.Co.iii.

For these causes be all mortal men ( which be geuen to the loue of this world ) both in feare and state of deathe, throught sinne ( as the holy apostle saith ) so long as they lyue here in this world. But ( euerlastyng thākes be to almighty god for euer ) there is neuer one of all these causes, no nor yet they altogether, ꝑ can make a true chrysten man afrayed to die ( which is the very mēber of Chryst, the tēple of the holy ghoſt, the sonne of God, and ꝑ very inheritor of the euerlastyng kyngdome of heauē ) but plainly contrary, he conceyueth great & many causes, vndoubtedly grouēd vppon the infallible and euerlastyng trueth of the worde of god, which moue hym not oncly to put away ꝑ feare of bodely deathe, but also for the manyfolde benefites and singuler commodities ( which ensue vnto euery faithful person by reason of the same ) to wyſhe, desyre, and long hartily for it. For deth shall be to him no death at all, but a very delyuerance from death, from all paines, cares, and sorowes, miseries, and wretchednes of this world, and the very entry into rest, and a beginning of euerlasting ioye, a tasting of heauenly pleasures: so great, that neither tonge is able to expresse, neither eye to see, nor eare to heare them, no, nor for any earthly mānes hart to conceyue them. So exceeding gret benefites they be, which god oure heauenly father, by hys mere mercy, & for the loue of his sone Iesus Chryst, hath layed vp in stoor, & prepared for them, that hūbly submit themselves to gods  
to gods

## Of the feare of death.

to Gods wyl, and euer moze vnfaignedly loue him from the botom of the y<sup>r</sup> hartes. And we ought to beleue that death being sla yne by Chyſte, can not kepe any mā, that ſtedfaſtly truſteth in Chyſt vnder his perpetual tyrāny, and ſubieccion: but that he ſhal riſe frō death agayn vnto glozy, at ſ<sup>t</sup> laſte day appoynted by almyghty god, lyke as Chyſt our head did ariſe agayne, according to gods appoyntment ſ<sup>t</sup> thyr<sup>d</sup> day. For ſ. Auguſtyn ſayeth. The head goyng before, the members truſt to folowe and come after. And ſ. Paul ſayeth: yf Chyſt be riſen from the dead, we ſhall ryſe alſo from the ſame. And to cōfort al Chyſten perſons herin, holy ſcripture calleth this bodely death, a ſlepe, wher in mang ſenſes be as it wer, taken from hym. for a ſeaſon, and yet when he awaketh, he is moze freſh then he was, when he wēt to bed: ſo although we haue our ſoules ſeperated from our bodyes for a ſeaſon, yet at the generall reſurreccion we ſhal be moze freſhe, bewtifull and perfit, then we be now. For now we be mortal, then we ſhal be immortal: now infect with diuers infirmities, then clearly vopde of al mortall infirmities, now we be ſubiecte to all carnal deſiers, then we ſhal be al ſpiritually, deſyryng nothing but gods glozy & thinges eternal. Thus is the bodely deeth a doze or entri: g vnto lyfe, and therfore not ſo much dreaddful (yf it be rightly conſidered) as it is comfortable: not a miſchiefe, but a remedy of all miſchiefe: no enemy but a frende: not a cruell tyrant, but a gentle gyde leadyng vs not to mortalitie, but to immotalitie  
not to

## Of the feare of death.

not to sorowe and payne, but to ioye and pleasure,  
and that to endure for euer, if it be thankfully ta-  
ken, and accepted as gods messenger, and patient-  
ly bozne of vs, for Chyestes loue, that suffred most  
paynful death for our loue, to redeine vs fro death  
eternall. Accor dyng here vnto saint Paule saith.  
Our lyfe is hyd with Chyrist in God, but when oure  
lyfe shall appeare, then shall we also appeare with  
hym in glory. Why then shall we feare to dye: co-  
sider yng the manifold and comfortable promyses  
of the gospel, and of holy scriptures: God the fa-  
ther hath geue vs euerlastyng lyfe (sayth s. John)  
and this lyfe is in his sonne: he that hath the sone,  
hath lyfe, and he that hath not the sonne, hath not  
lyfe. And this I wrote (sayeth s. John) to you that  
beleue in the name of the sonne of God, that you  
may knowe that you haue euerlastyng lyfe, and  
that you doe beleue vpon the name of the sonne of  
God. And our sauour Chyrist saith, he that bele-  
ueth in me, hath lyfe euerlastyng: and I wyl rayse  
hym from death to lyfe at the laste daye. S. Paule  
also sayeth, that Chyrist is ordayned & made of god  
our righteousnes, our holynes and redemption, to  
the entent that he whiche wyl glory, should glory  
in the lord. S. Paule dyd contemne and set lytle  
by al other thynges, esteymyng them as dung whi-  
che before he had in very great prync, that he might  
be founde in Chyrist, to haue euerlastyng lyfe, true  
holynes, righteousnes and redemption. Finally. s.  
Paul maketh a playne argument in this wyse. If  
our heauely father would not spare his owne na-  
tural

Rom. viii

John. vi

John. vi.

1. Co. i.

Col. iii.



## Of the feare of death.

turall sone, but did geue him to death for vs, how  
can it be that with him he should not geue vs all  
thinges? Therfore yf we haue Christe, then haue  
we with him and by him, al good thinges, what-  
soeuer we can in our hartes wish or desire, as victo-  
ry ouer death, sinne, and hell: we haue the fa-  
uour of god, peace with him, holynes, bles-  
sednes, iustice, power, lyfe, redemption, we haue by him per-  
petuall helth, welth, ioye, and blysse euerlastinge.

All those therfore haue great cause to be full of  
ioye, that be ioyned to Christ with true faith, sted-  
fast hope, & perfite charitie, & not to feare death nor  
euerlasting damnacion. For death can not depriue  
them of Iesu Christe, nor any sinne can condemne  
them, that are grased surely in him, which is their  
onely ioye, treasure and lyfe. Let vs repente vs of  
our sinnes, amende our liues, trust in his mercye,  
& satisfaction: & death can neyther take hym from  
vs, nor vs from him. For than (as S. Paul sayeth)  
whether we lyue or dye, we be the Lordes owne,  
and agayne he sayth: Christ did dye & rose agayne  
because he shoulde be Lord bothe of the dead and  
quicke. Then if we be the lordes owne whē we be  
dead, it must nedes folow that such tēporall deth,  
not onely can not harme vs, but also that it shall  
muche be to oure profite, and ioyne vs vnto God,  
more perfectly. And therof the christian harte may  
surely be certyfyed by the infallible trueth of holye  
scripture. It is God (saith S. Paule) which hath  
prepared vs vnto immortallitie, & the same is he  
which hath geuen vs an earnest of the spirite.

Roma. viii.

¶

Therefore



## Of the feare of death.

Therefore let vs be alwayes of good comforte, for we knowe that so long as we be in the body, we be as it were far from God, in a straunge countrey, subject to many perils, walking without perfect sight and knowledge of almighty god, onely seying him by faythe in holye scriptures. But we haue a courage and desire, rather to be at home with God & our saviour Christe, farre from the body, where we may behold his godhead as he is, face to face, to our euertlastyng comfort. These be saynt Pauls wordes in effectte, wherby we may perceyue that y<sup>e</sup> life in this world, is resembled to a pilgrymage in a straunge contrey far from god: & that death deliueyng vs from our bodies, doth send vs strait home into oure owne countrey, and maketh vs to dwell presently w<sup>th</sup> god for euer, in perpetuall rest and quietnesse. So that to dye is no losse, but profite and wynginge to all true christen people.

What lost the these that hanged on the Crosse with Christ, by his bodely death? Yea, how much dyd he gayne by it? Did not our saviour saye vnto him, this daye thou shalt be with me in Paradise? And Lazarus that pittifull person (that laye before the ryche manes gate, payned with sores, & pyned with hungre,) dyd not death hyghly profite and promote hym? Whiche by the ministrye of Angelles, sente him vnto Abrahams bosome, a place of rest, ioye, and heauenly consolacion. Let vs thinke none other (good christian people) but Christe hath prepared the same ioye and felicitie for vs, that he prepared for Lazarus & the thefe.

Where

Luke. xxi.

Luke. xxi.

## Of the feare of death.

Wherefore lette vs stycke vnto his saluacion, and gracious redemption, and beleue his word, serue him from our hartes, loue and obey him, and what soeuer we haue done heretofore contrarpe to his moste holy wyll, now lette vs repente in tyme, and hereafter studie to correct our lyfe: and doubt not we shall fynde hym as mercypfull vnto vs, as he was eyther to Lazarus or to the thefe: Whose examples are wrytten in holy scripture, for the comforte of them that be synners, and subiect to sorowes, miseries, and calamities in this worlde, that they should not despayre in Goddes mercye, but euer trust therby to haue forgeuenesse of theyr synnes, and lyfe euerlastyng, as Lazarus and the thefe had.

Thus I truste euerye Christen manne perceyueth by the infallible worde of **G O D**, that bodelye Deathe can not harme nor hynder them that truly beleue in Christe, but contrarpe wyse shall pꝛofytte, and pꝛomote the Christen soules, whiche being truly penitent for theyr offences, depart hence in perfect charitie, and in sure truste, that **G O D** is mercypfull to them, forgeupnge theyr synnes, for the merites of Iesus Christe, his onelye naturall sonne.

THE seconde cause why some do feare deathe, is sore syckenesse, and greuouse paynes, whiche partly come befoze death, and partly accompanyeth deathe, whensoever it commeth. This feare is the feare of the frayle fleshe, and a naturall passion belongynge vnto the nature of a mortal man:

Q.ii.

But true

The seconde  
cause why sū  
do feare death.

## Of the feare of death.

But true faith in goddes promises, and regard of the paynes and panges whiche Chryste vpon the crosse, suffered for vs miserable sinners, with cōsideraciō of the ioye and euerlasting life to come in heauen, wil mitigate those paynes, and moderate this feare, that it shal neuer be able to ouerthrowe the hartye desyre and gladnesse, that the Christian soule hath to be separated frō this corrupt body, that it maye come to the gracious p̄sence of our sauour Iesus Christ. If we beleue stedfastly the woorde of god, we shal perceyue that suche bodily sickenesse, p̄ages of death, or whatsoeuer dolorous paines we suffer, eyther befoze or w̄ deathe, be nothing els in chrystē men, but the rodde of our heauenly & louing father, wherewith he mercifully correcteth vs, eyther to trye & declare the fayth of his patient chyliden, that they maye be founde laudable, glorious & honorable in his sight, when Iesus Christ shal be opely shewed to be the iudge of all the world, or elles to chasten and amend in them, whatsoeuer offendeth his fatherly and gracious goodnes, lest they should perishe euerlastingly. And this his correcting rodde, is commō to all them, that be trulye his: therfoze let vs cast away the burdē of sinne, that lyeth so heuy in our neckes and returne vnto god by true penaunce, & amendment of our liues. Let vs w̄th patience rūne this course that is appoynted, suffring (for his sake & dyed for our saluacion) al sorowes and panges of death, and death it self ioyfully when god sendeth it to vs: hauing our eyes fixed euer vpon the heade  
and



## Of the feare of death.

and capitayne of our faith, Iesus Christe: Who  
(considering the love that he should come vnto) care-  
d neyther for the shame nor payne of death, but  
willingly conforming his will to his fathers will,  
moste patientely suffered the moste shamefull and  
painfull death of the crosse, being innocent. And  
nowe therfore he is exalted in heauen, and euerc-  
lastingly sitteth on the ryght hande of the throne of  
god the father. Let vs cal to our remembrance ther-  
fore, the lyfe and loves of heauen, that are kept for  
al them, that paciētly doe suffer here with Christ:  
and consider that Christe suffered all his paynful  
passion by sinners, and for synners: and than we  
shal with patience, and the more easely, suffer such  
sorowes and paynes whā they come. Let vs not  
set at lyght the chastising of the lord, nor grudge  
at him, nor fall from him, when of hym we be cor-  
rected: for the lord loueth them, whō he doth cor-  
rect, and beateth euery one, whom he taketh to be  
his childe. What childe is that (saith saint Paul) Heb. 12. 11.  
whō the father loueth, and doth not chastice? If  
ye be without goddes correctiō (which al his wel-  
beloued & true children haue) then be you but ba-  
stardes, smallly regarded of God, and not his true  
children. Therefore, seeing that when we haue in  
earth our carnall fathers to be our correctors, we  
do feare them, and reuerētly take their correction,  
shal we not muche more be in subiection to God,  
our spiritual father, by whō we shal haue eternal  
life: And our carnal fathers sometyme correct vs  
euen as pleaseth them, without cause, but this fa-  
ther



## Of the feare of death:

ther iustlye correcteth vs, eyther for our sinne, to the intent we should amend, or for oure commoditie and wealthe, to make vs thereby partakers of his holynesse. furthermore, all correction whiche God sendeth vs in this present tyme, semeth to haue no ioy and comfort, but sorow and payne, yet it bringeth with it, a state of gods mercy & goodness towardes the that be so corrected, and a sure hope of Gods euerlasting consolaciō in heauē. If then these sorowes, diseases, & sicknesse, & also death it selfe, be nothing elles but our heauēly fathers rodde, whereby he certifieth vs of his loue, and gracious fauour, wherby he tryeth and purifieth vs, wherby he geueth vnto vs, holynesse, and certifieth vs that we be his children and he oure merciful father, shal not we then with al humillitie, as obedient and louynge chyliden, ioyfully kysse our heauēly fathers rodde: & euer saye in oure hert, with our sauour Iesus Christ. Father, yf this anguish & sorowe which I feele, and deathe which I see approche, may not passe (but that thy wyll is that I must suffer them) thy wil be done.

Math. xxvi.

The thyrde  
cause whye  
death is to be  
feared.

Nowe the thyrde and speciall cause whye death in dede is to be feared, is the miserable state of the worldly and vngodly people after theyr death. But this is no cause at all, whye the godly & faythfull people should feare death, but rather contrary wise, theyr godly conuersation in this life, and belefe in Christ, cleauing continually to his merites, should make them to long sore after that lyfe, that remayneth for the vndoubtedly after this bodelye death

## Of the feare of death.

death. Of this immortall state after this transitory lyfe, where we shall liue evermore in the presence of god, in toy and rest after victoꝛye ouer all sickenes, sorowes, sinne and death, there be many bothe playne places of holye scripture, whiche confirme the weake conscience against the feare of all such dolours, sickenneses, sinne and death coꝛpoꝛall. To allwaie such tremblyng, and vngodly feare, and to encourage vs with comfoꝛte and hope of a blessed state, after this lyfe, **S.** Paule wiltheth vnto the Ephesiāns, that god the father of gloꝛy, would geue vnto them the spirite of wisdom and reuelaciō, that the eyes of theyꝛ hartes myght haue lyght to knowe hym, and to percepue howe great thinges he had called them vnto, and howe ryche inheritaunce he hath prepared after this lyfe, foꝛ them that pertaine vnto hym. And saynt Paule hym selfe declareth the desyre of his harte, which was to be dissolued and leused from his bodye, and to be with Chyste: whiche (as he sayed) was muche better foꝛ hym, althoughe to them it was moze necessarye that he should lyue, whiche he refused noꝛ foꝛ theyꝛ sakes. Euen lyke as saynt Martin sayde. Good Lorde, yf I be necessarye foꝛ thy people to do good vnto them, I wyll refuse no labour, but els foꝛ myne owne self, I beseeche the to take my soule.

Nowe the holye fathers of the olde lawe, and all saythefull and righteous men, whiche departed befoꝛe our sauour Chyistes ascēcion into heauen, dyd by death departe frō troubles vnto rest,  
from

## Of the feare of death.

Capit. lii.

from the handes of theyr enemies, into the hādes of God: from sorowes and sickenneses, vnto toyfull refreshynge: into Abrahams bosome, a place of all comfort and consolacion, as Scriptures do playnlye, by manifeste wordes testifie. The booke of wysedome sayeth that the righteous mennes soules be in the hande of God, and no torment shall touche them. They semed to the eyes of foolish men to dye, and theyr death was counted miserable, and theyr departinge out of this worlde wretched, but they be in rest.

And an other place sayeth that the ryghteous shall lyue for euer, and theyr rewarde is with the lord, and theyr myndes be with God, who is aboue all. Therfore they shall receyue a gloriouse kyngdome, and a bewtifull crowne at the lordes hande. And in another place the same booke sayeth, the righteous though he be pzeuented wyth sodaine death, neuertheles he shall be there, where he shall be refreshed. Of Abrahams bosome, Christes wordes be so playne, that a christen man nedeth no more pfofe of it. Now then, yf this were the state of the holye fathers and ryghteous men before the comynge of oure sauoure, and before he was glorified, howe muche more then ought al we to haue a stedfast fayth, and a sure hope of this blessed state and condicion after our death. Seyng that our sauour now hath perfourmed the whole worke of our redemption, and is gloriously ascended into heauē, to pzeare our dwelling places with him, and sayed vnto his father:  
Father



## Of the feare of death.

Father, I wpll that where I am, my seruantes  
shalbe with me. And we knowe that whatsoeuer  
Christ wpll, his father wpll the same. **John. x. viii.**  
Wherefore it cannot be, but yf we be his saythfull seruantes,  
our soules shal be with him after our departynge  
oute of this present lyfe. **Saincte Stephen** when  
he was stoned to deathe, even in the middes of his **Actes. viii.**  
tormetes, what was his minde moste vpon: whe  
he was ful of þe holy ghoſt (sayeth holpe scripture)  
hauinge his eyes lyfted vp into heauen, he sawe  
the glozy of god, & Iesus standynge on the ryghte  
hande of god. The whiche truth after he had con-  
fessed boldly before the enemies of Christe, they  
drew hym oute of the citie, and there they stoned  
hym, who cryed vnto God, sayinge: **Lorde Iesu**  
**Christe, take my spirite.** And doeth not our sau-  
our sape playnly in **Saynt Johns Gospell**: **Ue-**  
**rely verelye, I sape vnto you,** he that heareth my **John. v.**  
word, and belcueth hym that sente me, hath euer-  
lastyng lyfe, and commeth not into iudgemente,  
but shall passe from death to lyfe. Shall we not  
then thynke that death to be precious, by the whi-  
che we passe vnto lyfe: Therefore it is a true say-  
ing of the **Prophet**: the death of the holpe & righ-  
teous men is precious in the lordes sight. **Holpe Psal. cxli.**  
**Symeon** after that he had his hartes desier in se-  
yng our sauoure, that he euer longed for all hys  
lyfe, he embraced hym in his armes & sayed. **Now**  
**lorde let me departe in peace,** for myne eyes haue **Luke. ii.**  
beholden that sauour whiche thou hast prepared  
for all nacions.

R. i.

It is



## Of the feare of death.

It is trueth therfore that the death of the rygh-  
teous is called peace, and the benefite of the lord,  
as the churche sayth in the name of the righteous  
departed out of this worlde: My soule turne þ to  
thy rest, for the lord hath bene good to the, and re-  
warded the. And we se by holy scripture and other  
auncient hystories of martyrs, that the holy faith-  
full and righteous, euer since Christes ascencion;  
in theyr death dyd not doubte, but that they went  
to be with Christe in spirite, whiche is oure lyfe,  
helth, welth, and saluacio. John in his holy reue-  
lacion saw. C. xl. and. iiii. V. virgins and innocen-  
tes, of whom he sayed: These folowe the lambe  
Jesu Christ wherlocuer he goeth. And shortly  
after in the same place he sayth: I hearde a voyce  
from heauē saying vnto me: Write, happy & bles-  
sed are the deade whiche dye in the Lord, fro hence  
furthe surely sayth the spirite, they shal rest from  
theyr paynes & laboures, for theyr workes do fo-  
low them. So that then they shal reape with ioye  
& comfort, that which they sowed with laboures  
& paynes. They that sowe in the spirit, of the spi-  
rit shal reape everlastynge lyfe. Let vs therfore  
neuer be werye of well doyng for when the tyme  
of reaping or reward cometh, we shal reape with-  
out any werynes, everlastynge ioye. Therfore,  
while we haue tyme (as S. Paule exhorteth vs)  
let vs do good to all men, & not laye vp oure trea-  
sures in earth, where rust and moethes corrupte it,  
which rust (as S. James sayth) shal beare witnes  
agaynst vs at the great day, condemne vs, & shall  
lyke

Gal. cxliii.

Apoca. xlii.

Gal. vi.  
Barth.  
Iaco. v

## Of the feare of death.

lyke most brenning fyre, to burne our flesh. Let vs  
beware therfore (as we reder oure owne wealth)  
that we be not in the nūber of those miserable co- Iaco. 5.  
uetous men, which S. James biddeth mourne &  
lament for theyr greedy gatherynge & vngodly ke-  
pyng of goodes. Let vs be wyle in tyme, & learne  
to folowe the wyle exāple of the wycked Steward.  
Let vs so prudentlyre dispose oure goodes, & pos-  
sessiōs comitted vnto vs here by god for a season,  
that we may truly heare & obey this commaunde- Luce 16.  
ment of our sauour Christ: I say vnto you (saith  
he) make you frendes of the wicked Mammon, that  
they may receyue you into everlastyng taberna-  
cles. Ryche he calleth wicked, because the world  
abuseth them vnto all wickednes, whiche are o-  
therwyle the good gyft of God, & the instrumētes  
whereby Gods seruauntes do truly serue him in  
vsing of þe same. He comaunded them not to make  
them riche frendes to get high dignities & world-  
ly possessions, to geue great gyftes to ryche men  
that haue no nede therof, but to make them fren-  
des of poore and miserable men: vnto whō, what-  
souer they geue, Christ accepteth it, as geuen to  
hym selfe. And to these frendes Christ in the gos-  
pell geueth so great honoure and preeminēce, that  
he sayth they shall receyue theyr benefactors into  
everlastyng houses. Not that men shalbe out re-  
warde for oure well doyng, but that Christ will  
rewarde vs, and take it to be done vnto hym selfe,  
whatsoeuer is done to suche frendes.

Thus makynge poore wretches our frendes,

R. it.

we make

## Of the feare of deathe

we make our sauour Christe our frende, whose members they are: whose misery as he taketh for his owne misery, so they relief, succour & helpe he taketh for his succour, reliefe and helpe: & wyl as muche thanke vs and reward vs for our goodnes shewed to them, as yt hym selfe had receyued lyke benefite at oure handes, as he witnesseth in the gospell, saying: What soeuer ye haue done to anye of these simple persons, whiche do beleue in me, that haue ye done to my selfe. Therfore let vs diligently foresee, that oure faythe & hope whiche we haue conceyued in almighty god, and in our sauour Christ, waxe not faynte, nor that the loue whiche we pretend to beare to him, waxe not colde: but let vs studie daylye and diligently, to shewe our selues to be the true honozers and louers of god, by keepyng of his commaundementes, by doyng of good dedes vnto our nedye neyghbours: releuyng by all meanes that we can, theyr povertie with our abundaunce, theyr ignorance with our wysedome and learnyng, and comforte their weaknes with our strengthe and authoritie, calling all men backe from euill doing, by godlye counsell and good example, perseueryng styll in well doyng so long as we lyue. So shall we not nedde to feare death for anye of those thre causes afore mencioned, nor yet for anye other cause that can be ymagyned. But contrary, considering the manifolde sicknesses, troubles, & sorowes of this present lyfe, the daungers of this perilous pylgrimage, and the greate encombzaunce whiche oure

spirite



## Of the feare of death.

Spittle hath by this sinfull flesh, and frayle body,  
subiect to death; conspderinge also the manifold  
sorowes, and daungerous deceytes of this world  
on euery side. the intollerable pride, couetousnes;  
and lechery in tyme of prosperitie, the impaciente  
murmuringe of them that be worldly in tyme of  
aduersitie, whiche cease not to wdrawe & plucke  
vs from God our sauour Christ, from our lyfe,  
wealth, or eternall joy and saluacion: Consyde-  
ryng also the innumerable assautes of our gost-  
ly enemy the deuyl, with all his fyry dartes of  
ambicion, pride, lechery, bayneglozy, enuy, ma-  
lice, detraction, with other his innumerable de-  
ceytes, engins, & snares, wherby he goeth busily  
about to catche all men vnder his dominion, euer  
lyke a roying Lyon, by al meanes serchinge whō  
he may deuour: the fapthful christen man whiche i. Pet. v.  
considereth all these miseries, perils, and incom-  
modities (wherunto he is subiccte so long as he  
here liueth vpon yearth) and on the other parte,  
considereth that blessed and comfortable state of  
the heauenly life to come, and the sweete condici-  
on of them that departe in the Lorde, howe they  
are deliuered fro the continuall encumbzaunces  
of theyr mortall and sinfull body, from al the ma-  
lice, craftes, and decryptes of this worlde, from  
all the assautes of theyr gostly enemy the deuill:  
to liue in peace, rest, and perpetuall quietnes, to  
liue in the felowship of innumerable Angels, and  
with the congregacion of perfite iust men, as Pa-  
triarkes, Prophetes, Martyrs and Confessors,



## Of the feare death

And finally, vnto the presence of almighty God,  
and of our sauour Iesus Christe. He that doeth  
consider all these thynges, and beleueth them as-  
suredly, as they are to be beleued, euen from the  
botome of his heart, beyng stablished in God, in  
this true saythe, haupnge a quiete conscience in  
Christ, a firme hope and assured truste, in Gods  
mercy, through the merite of Iesu Christe, to ob-  
tayne this quietnes, reste, and eternall ioye, shall  
not onely be without feare of bodely death when  
it cometh, but certaynly (as saint Paule did) so  
shall he gladly accordyng to Gods wyll (& when  
it please God to call him out of this life) greatly  
desyre it in his heart, that he may be rid from all  
these occasions of euil, and liue euer to Gods ple-  
asure, in perfite obedience of hys wil, with our sa-  
uour Iesus Christe: to whose gracious presence,  
the Lorde of his infinite mercy and grace,  
bringe vs to reigne with him in lyfe euer-  
lasting. To whom with our heauen-  
ly father and the holy ghooft, be  
glozy in worlde without  
ende. Amen.

# An exhortacion concerning good ordre and obedience, to rulers and Magistrates.



**T**mighty God hath created and appointed all thinges, in heauen, yearth, and waters, in a moste excellent and perfecte ordre. In heaue he hath appoynted distinct orders, and states, of Archangels & Angels. In yearth he hath assigned kynges, and princes, with other gouernours vnder them, all in good and necessary ordre. The water aboue is kepte, and rayneth doune in due tyme and season. The Sunne, Moone, Startes, Raynbowe, Thunder, Lightenyng, Cloudes, and all byrdes of the ayre, do kepe theyr ordre. The yearth, trees, fowles, plantes, herbes, corne, grasse, and all manner of beastes kepe them in theyr ordre. All the partes of the whole yere, as Wynthet, Summer, monethes, nightes and dayes, continue in theyr ordre. All kyndes of fishes in the sea, riuers and waters, with all fountaynes, and springes, yea, the seas them selues kepe their comely course and ordre. And man hym selfe also hath all his partes both within and without, as soule, hearte, mynde, memozy, vnderstandyng, reason, speache, with all and singuler corporal membres of his body, in a profitable, necessarie and pleasaunt ordre. Every degree of people, in theyr vocation, callinge, and  
office

## Of obedience.

office, hath appointed to them, theyr duetye and  
ordre. Some are in high degree, some in lowe,  
some kynges & princes, some inferiours, and sub-  
iectes, priestes & lay men, maysters, and seruaun-  
tes, fathers and childzen, husbādes and wyues,  
riche & pooze, and euery one haue nede of other:  
so that in all thynges, is to be lauded & praysed,  
the goodly ordre of God: without the whiche, no  
house, no cytie, no common wealth, can continue  
and endure. For where as there is no right ordre,  
there reigneth all abuse, carnal libertie, enormity,  
sinne, and Babilonick confusion. Take awaye  
kynges, princes, Rulers, Magistrates, Judges  
and suche states of Gods ordre, no man shal ride  
or go by the high waye vncrobbed, no man shall  
sleepe in his owne house or bed vnkylled, no man  
shall kepe his wyfe, chylzen, and possessions in  
quietnes: al thynges shal be common: & there must  
nedes folowe all mischief and vtter destruction,  
both of sowles, bodyes, goodes, & common weal-  
thes. But blessed be God, that we in this realme  
of Englande, feeble not the horrible calamyties,  
myseries and wretchednes, whiche all they vn-  
doubtedly feeble and suffre, that lacke this godly  
ordre. And praysed be God, that we knowe the  
great excellent benefite of God, shewed towarde  
vs in this behalf. God hath sent vs his high gifte  
our most deare soueraigne lord kyng Edward  
the sixte, with godly, wyse, and honorable counsel,  
with other superiours and inferiours, in a beau-  
tifull ordre. Wherefore, let vs subiectes, doo oure  
bounden

## Of obedience.

bounden dueties, geuyng hartp thanks to god, & prayyng for the preseruacion of this godly ordre. Let vs all obey, euen fro the botome of our heartes, all their godly procedynges, lawes, statutes, proclamacions, and iniunctions with all other theyr godly orders. Let vs consider þe scryptures, of þe holy ghoſt, whiche perswade and commaunde vs all, obediently to be subiecte. First and chiefly, to the kynges maiestie, supzeme head ouer all, and nexte to his honorable counsel, and to all other noble men, magistrates, and officers, which by Gods goodnes, be placed and ordered. For almighty god is the only authour and prouider of this fornamed state & order, as it is wrytten of god in the boke of the Prouerbes. Through me, kynges doe raigne: through me counsaylers make iuste lawes: through me do princes beare rule, and all iudges of the earth execute iudgement. I am louyng to them that loue me. Prouer. viii.

Here let vs marke well, and remember that the highe power and authoritie of kynges, with their makynge of lawes, iudgementes, and officers, are the ordinaunces not of manne, but of God: and therfore is this worde (through me) so manye times repeted. Here is also well to be considered & remembred, that this good order is appoynted of Gods wisedome, fauour and loue: specially for them, that loue god: & therfore he sayth: I loue them, that loue me. Also in the boke of wisedome, Sap ien. vi. we inaye evidently learne, that a kynges power, authoritie, & strength, is a great benefite of God, geuen of his great mercy, to the comfozte of oure

S. i.

great



## Of obedience!

**Matth. vi.**

greate misery. For this we reade there spoken to  
Kinges, **Hear O ye kynges, and vnderstande:**  
learne ye that be iudges of the endes of the earth,  
geue eare ye that rule the multitudes, for **o** pow-  
er is geuen you of the Lord, and the strength fro  
the highest. Let vs learne also here by the infalli-  
ble worde of God, that kinges & other supreme &  
higher officers, are ordeyned of God, who is most  
highest, & therfore they are here diligently taught:  
to apply the selues, to knowledge and wisdom,  
necessary for the ordering of gods people, to their  
gouernance committed. And they be here also  
taught by almighty God, that they shoulde re-  
knowledge themselves, to haue al their power &  
strength, not from Rome, but immediatly of  
God mooste highest.

**Deut. xxxii.**

We reade in the booke of Deuteronomy, that al  
punishment pertayneth to God, by this sentence:  
**Vengeance is mine, and I will reward.** But  
this sentence we must vnderstand, to pertayne al-  
so to the maiestates, whiche do exercise Goddes  
roume in iudgemente, and punishinge, by good  
and godly lawes, here in earth. And the places  
of scripture, which seeme to remoue from among  
al Chyristen men, iudgement, punishment, or kil-  
lyng, ought to be vnderstand, that no man (of his  
owne priuate authoritie) maye be iudge ouer o-  
ther, maye punish, maye kil. But we must referre  
al iudgement to God, to kynges and rulers, and  
iudges vnder them, whiche be Gods officers, to  
execute iustice: & by playne wordes of scripture,  
haue they? authoritie, & vse of the sworde, graun-  
ted from God, as we are taught by saint Paule  
the

## Of obedience.

the deere and elect Apostle of our sauiour Christ; whom we ought diligently to obey, euen as we woulde obey our sauiour Christ, yf he wer present.

Thus **S.** Paule writeth to the Romanes. Roma. xii. Let euery soule submit himselfe, vnto the auctoritie of the higher powers, for there is no power, but of God: the powers that be, be ordeyned of God, whosoever therfore resisteth the power, resisteth the ordinance of God: but they that resist, shall receyue to theym selves dampnation, for Rulers are not fearfull to theym that do good, but to the that do euill. Wylte thou be without feare of the power: do well then, and so shalt thou be praiyed of the same: for he is the minister of God, for thy wealth, But and yf thou do that whiche is euill, then feare, for he beareth not the swearde for nought: for he is the minister of God, to take vengeance on him, that doth euill. Wherefore ye must needes obey, not onely for feare of vengeance, but also because of conscience, and euen for thys cause pay ye tribute, for they are gods ministers seruyng for the same purpose.

Here let vs all learne of **S.** apnt Paule, the elect vessell of God, that al persons hauing soules (he excepteth none, nor exempteth none, neyther priest, Apostle, nor Prophet, sayth Chrysostome) do owe of bounden duty, and euen in conscience, obedience, submission & subiection, to the higher powers, whiche be constituted in auctoritie by god, forasmuche as they be gods lieftenautes, gods presidentes, gods officers, gods commissioners, gods iudges, ordeyned of god hym selfe, of

## Of obedience.

whom onely they haue al theyr power, & al thet authoritie. And the same saint Paul thretneeth no lesse payne, then euerlastyng damnacion, to all disobedient persons, to all resisters, against this general & cōmon authoritie, for asmuche as they resist not man, but god, not mannes deuise & inuencion, but gods wisdoome, gods order, power, and authoritie. And here (good people) let vs all marke diligently, that it is not lawfull for inferiours & subiectes, in any case to resist the superiour powers. For s. Paules wordes be plain, & who-soeuer resisteth shal get to themselves dampnacion: for who-soeuer resisteth, resisteth thordinaūce of god. Our sauour Christ himselfe and his Apostles, receyued many & dyuers iniuries, of the vnfaithfull and wicked mē in authoritie: Yet we neuer reade that they or any of them caused any sedicion or rebellio against authoritie. We read oft, & they patiently suffered all troubles & cruciations, slaunders, pangues, & paynes, and deathe it selfe obediently, without tumulte or resistance. They cōmitted their cause, to hym that iudgeth righteously, & prayed for their enemyes hartelye & earnestly. They knewe that thauthoritie of the powers, was gods ordinaūce, & therfore bothe in theyr wordes and dedes, they taught euer obedience to it, & neuer taught, nor dyd the contrarye. The wicked iudge Plate sayd to Christe: knowest thou not that I haue power to crucify the, & haue power also to lose the? Iesus answered: Thou couldest haue no power at al against me, except it were geuen the from aboue: Whereby Christ



## Of obedience.

Christ taught vs plainly, that euen þe wicked rulers haue their power & autoritie from god. And therfore it is not lawfull for theyr subiectes by force to resist them, although they abuse their power, much lesse then is it lawfull for subiectes to resist their godly and christen princes, which do not abuse their autoritie, but vse þe same to gods glory, & to the profit & commoditie of gods people. The holy apostle s. Peter comaundeth Seruauntes to be obedient to theyr masters: not onely pf they be good & ientle, but also pf they be euil & froward: affirming that the vocacion and calling of gods people, is to be pacient, & of the suffering side. And there he bringeth in the pacience of our sauioz Christ, to perswade obediēce to gouerners: yea although they be wicked & wronge doers. But let vs nowe heare s. Peter hyin selfe speake, for hys owne wordes certifie best our conscience. Thus he vttereth them in his first epistle: Seruauntes obey your masters wth feare, not onely pf they be good & ientle, but also pf they be froward: for it is thankeworthy, if a man for conscience toward god, suffereth grief, and suffereth wrong vnderferued, for what prayse is it, when ye be beaten for your faultes, if ye take it patiently: but when ye do well, pf you then suffer wrong, & take it patiently, then is there cause to haue thanke of god, for herunto vercly were ye called. For so did Christ suffer for vs, leauing vs an example, that we shoulde folowe his steppes. All these be the very wordes of saynct Peter. Sainct Dauid also teacheth vs a good lesson in this be-

1. Pet. ii.

1. Peter. ii.

1. Reg. x. viii.  
15. 17.



## Of obedience.

halfe, who was many tymes mooste cruelly and wrongfully persecuted of kyng Saule, and many tymes also, put in leopardy & daunger of hys life, by king Saul & hys people. Yet he neuer resisted, neyther vsed any force or violence against king Saul, hys mortall enemy, but dyd euer to hys liege lord and mayster king Saul, mooste true, mooste diligent, and mooste faythfull seruice: In so muche, than when the lord God had geuen kyng Saul into Dauids handes, in hys owne caue, he would not hurt him: when he might with out all bodely perill, easily haue slayne hym: nor he would not suffer any of hys seruantes, once to lay their handes vpon king Saul: But prayed to God in thys wise: Lorde, kepe me from doyng that thyng vnto my master, the Lordes annointed: kepe me that I lay not my hande vpon hym, seyng he is the annointed of the Lorde. For as truely as the Lorde liueth (except the lorde smyte him) or (except his daye come, or that he go doune to warre, and in battayle perylhe) the Lorde be mercifull vnto me, that I lay not my hand vpon the Lordes anointed. And that Dauid mighte haue kylled his enemy king Saul, it is euidently proued, in the fyrst booke of the kynges, bothe by the cutting of the lappe of Sauls garmente, and also by the playne confession of kyng Saul. Also another time (as it is mencioned in the same booke) when the most vnumercyfull, and most vnkynde kyng Saul, dyd persecute poore Dauid, God dyd agayne geue kyng Saul into Dauids handes, by castyng of kyng Saul and hys hole army

## Of obedience.

arme in a dead sleepe: so that Dauid and one Abisai with hym, came in the nyght into Sauls hoste, where Saul laye sleepynge, and his speare sticke in the ground at his head: Then sayde Abisai vnto Dauid, God hath deliuered thynne enemye into thy handes at this tyme, nowe therefore let me smyte hym once with my speare to the earth, and I will not smyte hym agayne the second tyme: meanyng therby, to haue kyllled him with one stroke, and to haue made hym sure for euer. And Dauid aunswered and sayde to Abisai: destroy him not: for who can laye hys handes on the lordes annoynted and be guiltlesse? And Dauid sayde furthermore (as sure as the Lorde lyueth) the lorde shal smyte hym, or his daye shall come to dye, or he shall descende into battell, and there perish. The Lorde kepe me from laying my handes vpon the Lordes annoynted. But take thou nowe the speare that is at his head, and the cruse of water, and let vs go, and so he dyd.

Here is euidentlye proued, that we maye not resiste, nor in anye wayes hurte an annoynted kynge, which is goddes lyceitenaunt, bycegerent, and highest minister in that countreie, where he is kynge. But peraduenture some here woulde saye, that Dauid in his owne defence, might haue killed kynge Saul lawfully, and with a safe conscience: But holy Dauid did knowe, & he might in no wise, resiste hurte, or kille, hys soueraygne Lorde and king: He dyd knowe that he was but kynge Sauls subiecte, though he were in great fauour with god, and his enemy king Saul out  
of gods

## Of obedience.

of gods fauour. Therfore though he were neuer  
somuche prouoked, yet he refused vtterly to hurte  
the Lordes anoynted: He durste not for offending  
god, and his owne conscience, (although he had  
occasion and oportunitie) once lay his handes v-  
pon gods highe officer the kyng, whome he dyd  
know to be a persone reserued (for his office sake)  
onely to gods punishment and iudgemente.

Therfore he prayeth so ofte, and earnestly, that  
he laye not his handes vpon the Lordes anoynt-  
ed. And by these two exammples, S. David (be-  
yng named in scripture, a man after gods owne  
hart) geueth a generall rule and lesson, to all sub-  
iectes in the worlde, not to resist theyr liege lord  
and kyng, not to take a swearde by theyr pryuate  
authoritie, agaynst their kyng: Gods anoynted,  
who onely beareth the swearde by Gods authori-  
tie, for the mayntenaunce of the good, and for the  
punishment of the euill: Who onely by Goddes  
lawe, hath the vse of the sweard at his commaun-  
dement, and also hath all power iurisdiction, re-  
giment and coercion, as supream gouernoure  
of all his realmes and dominions, and that e-  
uen by the aucthoritie of God, and by Goddes or-  
dynaunce. Yet an other notable storie and doctrin  
is in the seconde boke of the kynges, that maketh  
also for this purpose. When an Amalechite, by  
kyng Saules own consent & comaundement, had  
kylled kyng Saul, he went to David, supposyng  
to haue had great thanke for his message, that he  
had kylled Dauids mortall enemy, & therfore he  
made great haste, to tell to David the chaunce,  
brynging



## Of obedience

bringyng with him kyng Saules crowne, that was vpon his head, & his bracelet that was vpon his arme, to persuaue his ridynges to be true.

But godly Dauid was so farre fro reioycyng at these newes, that immediatly he rent his clothes of his backe, he mourned & wepte, and sayd to the messenger: How is it, that thou wast not afrayde, to lay thy hand on the lordes anoynted, to destroy him? And by and by, Dauid made one of his seruantes to kyll the messenger, sayyng: thy blood be on thine owne head, for thine owne mouth hath testified against the, grauntyng þ thou hast slain the Lordes anoynted. These examples, beyng so manifest and euident, it is an intollerable ignorance, madnes, and wickednes for subiectes, to make any murmurynge, rebellion, resistēce, commotion, or insurrection, against theyr most detestable & most dread soveraigne lord & kyng, or dayned & appointed of Gods goodnes, for theyr comoditie, peace & quietnes. Yet let vs beleue vndoubtedly (good christen people) that we may not obey kinges, magistrates, or any other (though they be our owne fathers) if they would commaunde vs to do any thing contrary to Gods commaundementes. In suche a case, we ought to say with þ Apostles: we must rather obey God, than man. But neuertheless in that case, we may not in any wyse resist violently, or rebel agaynst rulers, or make any insurrection, sedicion or tumultes, either by force of armes, or otherwyle, against the anoynted of the Lord, or any of his appoynted officers.

But we must in suche case, patiently suffre all

T. i.

wronges

Actes. v.



## Of obedience.

wronges and iniuries, referring the iudgement of our cause, onely to God. Let vs feare the terrible punishment of almighty God, against traytours, or rebellious persons, by the example of Choz, Bathan, and Abiron, whiche repyned and gradged agaynst Gods magistrates & officers, and therfoze the yearth opened, & swallowed the vp allue. Other for theyr wicked murmuring, and rebellion, were by a sodayn fyre sent of God, vtterly consumed. Other for theyr froward behauiour to theyr rulers, & gouernours, Gods ministers, were sodenly stricken with a foule Leprosy. Other were stinged to death with wonderfull straunge spery Serpentes. Other were soze plagued, so that there was killed in one day, the number of. xiiii. thousand and seuen hundred, for rebellion agaynst them, whom God had appointed to be in authority. Absolon also, rebelling agaynst his father kyng Dauid, was punished with a straunge and notable death.

And let no man thynke that he can escape unpunished, that committeth treason, conspiracy, or rebellion, agaynst his soueraigne lord the kyng, though he commit the same neuer so secretly, either in thought, worde, or deede: Neuer so priuily, in his priuey chambze by him selfe, or openly communicatyng, and consultyng with other: for treason wil not be hid. Treason wil out at length. God wyl haue that most detestable vice, bothe opened and punished, for that it is so directly agaynst his ordinaunce, & agaynst his high principal iudge, and annoynted in yearth. The violence

Rume. xl.

Rume. xli.

Rume. xlii

Rume. xli.

II. reg. xliii.

## Of obedience

lence and iniury, that is committed agaynst authoritie, is committed against God, the common wealth, and the whole realme; whiche God wyll haue knowen, & condignely punished, one way or other. For it is notably written of the soyleman in scripture, in the booke called Ecclesiastes.

Wylth the king no euil in thy thought, nor speake Eccle. 8.  
no hurt of him in thy priuey chambze, for a byrde of the ayre shal betray thy voyce, and with her feathers, shal she bewray thy wordes. These lessons and examples are written for our learning.

Let vs all therfore feare the moost detestable vice of rebellion, euer knowyng and remembryng, that he that resisteth common authoritie, resisteth God and his ordinaunce, as it may be proued by other many moe places of holy scripture. And here let vs take heede, that we vnderstande not these, or suche other like places (whiche so straitly commaunde obedience to superiours, and so straitly punisheth rebellion and disobedience to the same) to be meant in any condicion of the pretended power of the bishop of Rome. For truely the scripture of God, alloweth no suche vsurped, power, full of enormities, abusions, and blasphemyes. But the true meanyng of these, & suche places, be to extoll and set furth Gods true ordinaunce, and the authoritie of Gods annoynted kynges, and of theyr officers appointed vnder them. And concernyng the vsurped power of the bishop of Rome, whiche he most wrongfully chalengeth, as the successour of Christ, and Peter, we may easely perceyue, howe false, fayned, and

C. ii.

forged

## Of obedience.

forgot it is, not onely in that it hath no sufficient  
grounde in holy scripture, but also by the fruites  
and doctrine therof. For our sauiour Christ and  
saint Peter, teache most earnestly, and agreeably  
obedience to kynges: as to the chiefe, and su-  
preame rulers in this worlde, next vnder God.  
But the Byshop of Rome teacheth immunities,  
p<sup>r</sup>uileges, exemptions, and disobedience, moost  
clerely agaynst Christes doctrine, and S. Peter.  
He ought therfore rather to be called Antichrist,  
and the successor of the Scribes and Phariseis,  
than Christes vicar, or saint Peters successor,  
seyng that not onely in this point, but also in o-  
ther weightye matters of Christen religion, in  
matters of remission of sinnes, and of saluacion,  
he teacheth so directly, against both saint Peter,  
and against our sauiour Christ: Who not onely  
taught obedience to kinges, but also practised o-  
bedience, in theyr conuersacion and liuyng. For  
we reade that they bothe payed tribute to the  
kyng. And also we reade that the holy virgyn  
Mari, mother of our sauiour Christ, and Ioseph  
who was taken for his father, at the Emperours  
commaundement went to the cytie of Dauid, na-  
med Bethleem, to be taxed among other, and to  
declare theyr obedience to the Magistrates, for  
Gods ordinaunces sake. And here let vs not for-  
get the blessed virgyn Marias obedience: for al-  
though she was so highly in Gods fauour, and  
Christes naturall mother, and was also great  
with childe that same tyme, and so nigh her tra-  
uayle

Math. x. vii.

Luke. ii.



## Of obedience.

mayle, that she was deliuered in her tourney: yet she gladly without any excuse or grudgng (for conscience sake) dyd take that colde & foule wynter tourney, beyng in the meane season so pooze, that she lay in the stable, and there she was deliuered of Christ. And accorpyng to the same: Loc, howe saint Peter agreeth, wrytyng by expresse wordes, in his fyrst Epistle: **Submitte youre selues,** (sayth he) **vnto kynges,** as vnto the chicfe heades, or vnto rulers, as vnto them that are sent of him, for the punishment of euil doers, and for the laude of them that do well: for so is the wyl of God. I nede not to expounde these wordes, they be so playne of them selues. Saint Peter both not say: **Submitte your selues vnto me,** as supream heade of the churche: neither he sayth, **submit your selues fro tyme to tyme to my successours in Rome:** But he sayth, **submit your selues vnto your kyng,** your supream head, & to those that he appointeth in authoritie vnder him. For that ye shall shewe your obedience, it is the wyl of God. God wyl that you be in subiection to your heade and kyng: this is Gods ordinaunce, Gods commaundement, and Gods holy wyl, that the whole body of euery realme, and all the membes and partes of the same, shall be subiect to theyr head, theyr kyng: and that (as saint Peter wryteth) for the Lordes sake. And (as s. Paule wryteth) for conscience sake, and not for feare onely. Thus we learne by the worde of God, to yelde to our kyng that is due to our kyng: that is, honoure, obedience, paymentes of due taxes, customes,

1. Peter. ii.

Matt. xxii.  
Roma xiii.



## Of obedience.

1. Timo. ii.

mes, tributes, subsidies, loue & feare. Thus we knowe partly oure bounde dutie to common authoritie: nowe let vs learne to accomplishe the same. And let vs most instatly and heartely pray to God the only authoꝝ of al authoritie, foꝝ al the that be in authoritie, accoꝝdyng as S. Paul wylleth, wrytting thus to Tymothe in his fyrst Epistle: I exhoꝝte therfoꝝe that aboue all thynges, prayers, supplications, intercessions, & geuyng of thanks, be done foꝝ all men, foꝝ kynges, and foꝝ all that be in authoritie, that we may liue a quiet & a peaceable life, with all godlynes, and honestie, foꝝ that is good & accepted in the sight of God our sauitour. Here saint Paule maketh an earnest and an especiall exhoꝝtacion, concernyng geuyng of thanks and prayer foꝝ kynges & rulers, sayng: Aboue al thynges, as he might say: in any wyse principally & chiefly, let prayer be made foꝝ kinges. Let vs heartely thanke God foꝝ his great and excellent benefite & pꝛouidence, concernyng the state of kynges. Let vs pray foꝝ them that they may haue Gods fauor, and Gods protection. Let vs pray, that they may euer in al thynges haue God befoꝝe theyꝝ eyes: let vs pray that they may haue wysedome, strength, Justice, clemencie, zeale to Gods gloꝝy, to Gods veritie, to chꝛyſten ſoules, and to the cōmon wealth. Let vs pray that they may rightly vse theyꝝ ſwearde and authoritie, foꝝ the mayntenañce, and defence of the catholike fayth, cōtayned in holy scripture, and of theyꝝ good and honest subiectes, and foꝝ the feare and punishment of the euil and vicious people

## Of obedience.

people. Let vs pray that they may saythfully folowethe moost saythfull kynges and captaynes in the Byble, David, Ezechias, Iosias, Moses. with suche other. And let vs praye for our selues that we may liue godly, in holy and christen conuersation, so we shall haue God on our side. And than let vs not feare what manne can do against vs. So shall we liue in true obediēce, both to our most mercyfull kyng in heauen, and to our most christen kinge in yearth. So shall we please god, and haue the exceedyng benefite, peace of conscience, rest and quietnes, here in this world: & after this lyfe, we shall enioye a better life, rest, peace, & the eternall blysse of heauen: which he graunt vs al, that was obedient for vs al, euen to the death of the crosse, Iesus Christ, to whom with the father, and the holy ghost, be all honoure and glory both nowe and euer. Amen.

## An homilie of whozedome and vnclennesse.



Although ther wāt not (good christen people) great swarmes of vices, worthe to be rebuked (vnto suche decaye is true godlines and vertuous liuinge nowe come) yet aboue other vices, the outrageous seas of aduilty, whozedome, fornicacion, and vnclennes, haue not ouely bzast in, but also ouerflowed, almost the whole worlde: vnto the great dishonour of God, and the exceedyng infamy of the name of Christ, the notable decaye of true religiō.  
and

## Against adultry,

and the vtter distruction of the publique wealth,  
and that so aboundantly, that thzough the custo-  
mable vse therof, this vice is growen into such  
an heygth, that in a manner, among many, it is  
counted no synne at all, but rather a pastyme, a  
dalliaunce, and but a touche of yongthe: not re-  
buked, but winked at: not punished, but laughed  
at: wherfoze it is necessary at this pzeent, to en-  
treate of the synne of whozedome, and fornicacion,  
declaryng vnto you, the greatnesse of thys  
synne, and howe odious, hateful, and abhominable  
it is: & hath alway bene reputed, befoze God  
and all good menne, and howe greuouly it hath  
bene punyshed, bothe by the lawe of God, and by  
lawes of diuerse pzynces. Agayne, to shew you  
certayne remedies, wherby ye may (thozow the  
grace of God) eschewe this most detestable sinne  
of whozedome, and fornicacion, and leade your  
lyues, in all honesty, and cleannes. And that ye  
may perceyue that fornicacion, and whozedome  
are (in the sight of God) most abhominable syn-  
nes, ye shall call to remembraunce this cōmaun-  
dement of God. Thou shalt not commit adultry:  
by the whiche worde adultry, although it be pro-  
perly vnderstand, the vnlawfull comixtion of a  
maried man, with a womā beside his wyfe, or of  
a wyfe, with any mā beside her husband, yet ther-  
by is signified also, al vnlawful vse of those par-  
tes, whiche be ordayned for generaciō. And this  
one cōmaundemente (forbiddeyng adultry) dothe  
sufficiently paynte, and set out befoze our eyes,  
the greatnes of this sinne of whozedome, and ma-  
nifestly



## Agaynst adultry.

nifestly declareth, how greatly it ought to be abhorred of all honest, and saythfull persons. And that none of vs all, shal thinke hym selfe excepted from this comaundement, whether we be olde or young, married or vnmarrried, mā or woman, heare what God the father sayeth by his most excellent prophet Moses: There shal be no whoze amōges the daughters of Israel, nor no whozeinongers among the sonnes of Israel. Here is whozedome, fornicacion, and all vnclennes forbydden, to all kyndes of people, all degrees, and al ages, without excepcion. And that we shal not doubte, but that this precept pertayneth to vs in dede, heare what Christ (the perfect teacher of al truth) sayth in the new testament. Ye haue heard (saith Christ) that it was sayd to them of the olde tyme, thou shalt not committe adultry: but I say vnto you, whosoever seeth a womā, to haue his lust of her, hath committed adultry with her already, in his heart. Here our sauour Christ doeth not onely confirme and stablishe the lawe agaynst adultry geuen in the olde testament of God the father, by his seruante Moses, & maketh it of full strength continually to remayne among the professours of his name, in the newe lawe, but he also condemnynge the grosse interpretacion of the Scribes and Pharises, (whiche taught, that the aforesayd commaundement onely required to abstayne from the outwade adultry, and not from the filthy desyes and vnpure lustes) teacheth vs an exacte, and ful perfection of puritie, and cleannes of life, both to kepe our bodie vndefiled, and

Deut. xxiii.

Math. v.



## Agaynst adultery.

our hartes pure and free from all euil thoughtes, carnal desires, and fleshly consentes. Howe can we then be free from this commaundement, where so great charge is layde vpon vs: May a seruaunt do what he wyll, in any thyng, hauyng a comaundement of his maister to the contrary: Is not Christ our maister: are not we his seruantes: How than maye we neglect our maisters wyll and pleasure, and folowe our wyl and phantasy: Ye are my frendes (saith Christ) if you kepe those thynges that I commaunde you. Now hath Christ oure maister comaunded vs, & we should forsake all vnclennes, and lechery, both in bodye and spirite. This therefore must we do, if we loke to please God. In the gospel of saint Mathew, we reade that the Scribes and Phariseis, were greuously offended with Christ because his disciples dyd not kepe the traditions of the forefathers, for they washed not theyr handes, when they went to diner, or supper. And among other thynges, Christ answered and sayd: heare and vnderstand. Not that thing whiche entreth into the mouth, defileth the man: but that whiche cometh out of the mouth, defyleth the manne. For those thynges, whiche procede out of the mouth, come furth from the harte, and they defyle the manne. For out of the heart, procede euil thoughtes, murders, breakyng of wedlocke, whoredome, theftes, false witnes, blasphemies. These are the thynges, whiche defile a man. Here may we see, that not onely murder, theft, false witnesse, and blasphemye, defyle menne, but also euil thoughtes,

John. v.

Math. xx.

## Agaynst adultry.

tes, breaking of wedlocke, fornicacion, & whoredō.

Who is now, of so litle wytte, that he wyll esteeme whoredom, and fornicacion, to be thinges of small importance, and of no weyght before God? Christ, (whiche is trueth, and cannot lye) sayeth that euyll thoughtes, breakyng of wedlocke, whoredom, and fornicacion, desyle a man, that is to saye, corrupte bothe body and soule of māne: and make them of the temples of the holy ghost, the filthy dunghyll, or dungeon of all vn-cleane spirites: of the mansion of God, the dwelling place of Sathan. Agayne, in y<sup>e</sup> ghospell of Saincte John, when the womā taken in adultry was brought vnto Christ: sayd not he vnto her? goo thy waye and synne nomore? Doeth not he here call whoredome synne? And what is the reward of synne, but cuerlastyng death? If whoredome be sinne, thā is it not lawfull for vs to commit it. For Sainct John saith: he that committeth sinne is of the deuil. And our sauitour sayeth euery one that committeth synne, is the seruaunte of synne. If whoredom had not bene sinne, surely S. John Baptist, would neuer haue rebuked kyng Herode, for takyng his brothers wyfe: but he tolde hym playnly, that it was not lawfull for hym, to take his brothers wife. He wynted not at that whoredom of Herode, althoughe he were a kyng of great power, but boldly reproued hym for his wicked & abhominable lyuyng, although for the same he losse his hed. But he wold rather suffer death, then se GOD so dishonored, by the breakyng of his holy precept. thā to suffer whoredome

John. xiii.  
Eii. l.

John. viii.

Roma. vi.  
I. John. iii.

John. viii.

Math. xxi.

## Agaynst adultry.

dom to be vntrebuked, euen in a kyng. If whoz-  
dome had bene but a pastime, a dalyaunce, and a  
thyng not to be passed of (as many count it now  
a dayes) truly sancte Iohn had bene moze than  
twyle madde, yf he would haue had the displea-  
sure of a king, if he would haue bene cast into pry-  
son, & lost his head for a trifle. But Iohn knewe  
right wel, how filthy, synkynge, and abhominable  
the sinne of whozdom is in the sight of god:  
therfoze would not he leaue it vntrebuked, no not  
in a kyng: If whozdom be not lawfull in a king,  
neyther is it lawefull in a subiecte: If whozedome  
be not lawfull in a publique officer, neyther is it  
lawefull in a priuate person: If it be not lawfull  
neyther in kynge, noz subiecte, neyther in a com-  
mon officer, noz priuate person, truly then is it  
lawefull in no mā noz woman, of what soeuer de-  
grec, oz age they be. Furthermoze in the Actes of  
the Apostles we read, that whā the apostles and  
elders, with the whole congregacion, wer gathe-  
red together, to pacify the hartes of the faithfull,  
dwellyng at Antioche (whiche were disquieted  
throughe the false doctryne of certayne Jewyshe  
preachers) they sent word to the brethzen that it  
semed good to the holy gost, and to thē, to charge  
them with no moze, than with necessary thiges:  
Among other, they willed them to abstayne frō  
Idolatry, & fornicacion, from which (sayed they)  
if you kepe your selues, ye shall do well.

Note here howe these holy and blessed fathers  
of Christes church, would charge the congrega-  
cion with no moze thinges than were necessarye.

Marke



## Against Adultry

Marke also, how among those thynges, from the which they commaunded the brethren of Antioch to abstayne, fornicacion and whoredome is numbyed. It is therfore necessary by the determinaciō and consent of the holy ghoſte, and the Apostles, and elders, with the whole congregacion, that as from idolatry and supersticion: so likewise we must abstayne fro fornicacion and whoredome. Is it necessarye vnto saluacion to abstayne from Idolatrye: so is it, to abstayne from whoredome. Is ther any nygher waye to lede vnto dampnacion, that to be an Idolater: no, euen so neyther is ther a nerer way to dampnacion, than to be a fornicatour, and an whoremonger.

Nowe, where are those people whiche so lyghtly esteeme breakyng of wedlocke, whoredome, fornicaciō and adultry: It is necessary sayth the holy ghoſte, the blessed Apostles, the elders, with the whole congregacion of Christe, it is necessarye to saluacion, saye they, to absteyne from whoredom. If it be necessarye vnto saluacion: then woe be to them, whiche neglectynge theyr saluacion, geue theyr mynde to fylchye, and synkyng synne, to so wycked vyce, to suche detestable abhominacion. But let vs heare what the blessed Apostle sayncte Paule sayth to this matter, wrytyng to the Romanaynes: he hath these wordes. Let vs caste away the workes of darkenes, and put on the armour of lyghte. Let vs walke honestly, as it were in the day tyme, not in eatyng and drynkyng, neyther in chaimbynges, and wantonnes, neyther i stryfe, and enuyng, but put ye on the lord Iesus Christ and.

Roman. xii.



## Agaynst aduilty,

and make not prouision for the flesh, to fulfill þe lustes of it. Here the holy Apostle exhorteth vs, to cast awaye the workes of darkenes, whiche (among other) he calleth glotonous eatynge, drynkyng, chymbrng, and wantonnes, which al are ministers vnto that vice, and preparacions to endure, and byynge in, the fylthy synne of the flesh. He calleth them, the dedes and workes of darkenes, not onely because they are customablye done in darkenes, or in the nyght tyme, (for euery one that doth euill, hateth þe lyght, neyther commeth he to the lyghte, leaste his workes shoulde be reproued) but that they lead the ryght waye vnto þe vtter darkenes, where wepyng, and gnashynge of teeth shalbe. And he sayeth in another place of the same Epistle: they þe are in þe flesh, canne not please God. We are detters to the flesh, not that we shoulde lyue after the flesh, for yf ye lyue after the flesh, ye shall dye. Agayne he sayeth, flye fro whoredome: For euery synne that a man commytteth, is without his bodye, but whosoever commytteth whoredome, synneth agaynste his owne bodye. Do ye not knowe, that your members are the temple of the holpe ghoske, whiche is in you, whō also ye haue of god: & ye are not your owne: For ye are derely boughte. Glorifie God in your bodye. &c. And a litle afore, he sayeth: Doe ye not knowe, that your bodyes are the membles of Christ: Shal I than take the membles of Christ and make them the membles of an whore: God forbid. Do ye not knowe, þe he which cleueth to an whore, is made one body with her: There shall be

t'woo

1 John. iii.

Math. xiii.

Rom. viii.

1 Cor. vi.

## Agaynst Idoltry.

two in one flesh (saith he.) But he that cleueth  
to the Lord, is one spirit. What godly reason  
doth the blessed Apostle saint Paule, bring forth  
here, to dissuade vs from whoredome, and all un-  
cleannes? Your membres (saith he) are the temple  
of the holy ghost, whiche whosoener doth defyle,  
God will destroy him, as sayth saint Paule: If  
we be the temple of the holy ghost, howe busi-  
tyng than is it, to dyue that holy spirit from vs,  
through whoredome? And in his place, to set the  
wicked spirites, of uncleannes and fornicacion,  
and to be ioyned, and do seruyce to them? Ye are  
derely bought, (saith he) therfore glorifye God,  
in your bodyes. Christ that innocent Lambe of  
God, hath bought vs, from the seruitude of the  
deuyl: not with corruptible golde and siluer, but  
with his most precious and dere hearte bloude.  
To what entent: that we should fall agayne vn-  
to our olde uncleannes, and abhominable living?  
Naye verely, but that we should serue him, all  
the dayes of our life, in holynes, and righteous-  
nes, that we should glorify him in our bodyes, by  
puritie and cleannes of life. He declareth also that  
our bodyes are the membres of Christ. Howe vn-  
seemely a thyng is it then, to make to be incorpo-  
rate and one with Christ, and through whore-  
dome, to be ioyned & made al one with an whore?  
What greater dishonour, or iniury can we do to  
Christ, then to take awaye fro him, the membres  
of his body, and to ioine the to whores, detraile, &  
wicked spirites? And what more dishonour can we  
do to our selues, than through uncleannes, to lose  
so

## Agaynst adultry.

so excellent a dignitie and freedom, and to become bond slaues, and miserable captiues, to the spirit-tes of darkenesse. Let vs therfore considre, fyrst, the glory of Christ, and then our state, our dignitie and freedom, wherin God hath set vs, by ge-uing vs his holy spirit, and let vs valiauntly de-fende the same, agaynst Satan, and al his crafty assaultes: that Christ may be honoured and that we loose not our libertie, but styl remayne in one spirit with him.

Eph. v.

Moreouer, in his epistle to the Ephesians, the blessed Apostle wylleth vs to be so pure, and free from adultry, fornicacion and al vncleannes, that we not once name them among vs (as it becom-meth saintes) nor filthynes, nor folishe talkyng, nor iestyng, whiche are not comely: but rather ge-uyng of thākes. For this ye know, (sayth he) that no whoremonger, eyther vncleane person, or coue-touse person, (whiche is an ydolater) hath any in-heritaunce in the kyngdome of Christ, and God. And that we should remembze to be holy, pure, & fre from al vncleannes, the holy Apostle calleth vs saintes, because we are sanctified, and made holy, in the bloude of Christ, through the holy ghost.

1 Peter. i.

Now if we be saintes, what haue we to do with the maners of the heathen? Saint Peter sayeth, as he which called you, is holy, enen so be ye ho-ly also, in all your cōuersacion: because it is writ-ten: Be ye holy, for I am holy. Hitherto haue we heard, howe greuous a synne fornicacion and whoredom is, and how greatly God doth abhorre it, throughout the whole scripture. Now can it

Leuit. xix.

any



## Agaynnt adultery.

any other wyse be, than a synne of moost abominacion, seynge it once may not be named among the christians, muche lesse it may in any poynt be comitted. And surely, if we would weye the greatness of this synne, and considze it in the right kind, we should fynde the synne of whozedome, to be that moost fylthye lake, foule puddle, and styngyng synke, wherunto all kyndes of synnes, and euils, flowe: where also they haue theyr restyng place, and abidyng.

For hath not the adulterer, a pryde in his whozedome: as the Wylseman sayeth: They are glad whan they haue done euil, and reioyce in thynges that are starke nought. Is not the adulterer also ydle, and delighteth in no godly exercise, but only in that his moost filthy, and beastly pleasure? Is not his mynde abstracte, and bitterly drawen away, from al vertuous studyes, and frutful labours, and only geuen to carnal ymaginacions? Dothe not the whozemonger geue his mynde to glotony, that he maye be the more apt to serue his lustes, and carnal pleasures? Doth not the adulterer giue hys mynde to couetousnes, and to pollyng and pillynge of other, that he maye be the more able to mapntayne his harlottes & whores, and to continue in his fylthye, & vnlawfull loue? Swelleth he not also with enuy, agaynste other, fearyng that his pray should be allured, and taken away from him: Agayne, is he not pzefull, & replenyshed with wrath, and displeasure, euen agaynnt his best beloued, if at any tyme, his beast-



## Agaynst adultry.

ly and deuillish request be letted: what synne of kynde of synne is it, that is not ioyned with fornicacion, and whozdom? It is a monstre of many heades. It receyvethe all kyndes of vices, and refuseth all kyndes of vertues. If one seuerall synne bringeth dāpnacion, what is to be thought of that synne, whiche is accompanied with all euils, and hath waityng on it, whatsoeuer is hateful to god, dampnable to manne, and pleasaunt to Sathan:

Great is the dampnacion that hangeth ouer the heades of fornicatours and adulterers. What shall I speake of other incommodities, whiche issue and flowe out of his stynkyng puddle of whozdom? Is not that treasure, whiche befoze all others, is most regarded of: honest persons, the good fame, and name, of man and woman, losse through whozedome? What patrimony, what substance, what goodes, what riches, doeth whozedome shortly consume and bring to nought? What valiantnes, and strength, is many times made weake, and destroyed with whozedome? What wyt is so fine, that is not doted and defaced through whozedome? What beautye (although it were neuer so excellent) is not obscured through whozedome? Is not whozedome an enemye to the pleasaunt floure of youthe, and bringeth it not graye heeres, and olde age, befoze the time? What gyfte of nature, (although it were neuer so precious) is not corrupted with whozedome? Come not the frenche pockes, with other  
diuers

## Agaynst adultry.

diuers diseases, of whozedome: fro whence come so many bastardes and misbegotten childzen, to the high displeasure of God, and dishonor of holy wedlocke, but of whozedome: Howe many consume all theyr substaunce and goodes, and at the last faulle into suche extreme pouertie, that afterwards they steale, and so are hanged throught whozedonie: What cōtencion and manslaughter commeth of whozedome: Howe many maydes be defloured, howe manye wyues corrupted, howe manye wydowes defyled, through whozedome: How muche is the publique weale enpoucrished and troubled through whozedome: Howe muche is Gods worde contempned, and depzauced by whozedome and whozemongers: Of this vice, cometh a great parte of the deuorces, whiche now a dayes) be so commonly accustomed, and bled, by mens priuate authoritie, to the great displeasure of God, and the breache of the mooste holpe knotte and bonde of matrimony. For when this most detestable synne is once crepte into the brest of the adulterer, so that he is entangled with vnlawfull, & vnchast loue, straghtwayes, his true, and lawfull wyfe is dispysed, her presence is abhorred, her company stynketh, and is lothsome: what soeuer she doeth, is dispraysed, there is no quietnes in the house, so long as she is in syght. Therfore, to make shorte tale, must she away: for her husbände can brooke her no lenger. Thus through whozedome, is the honeste and innocent wyfe put away, and an harlot receyued in her

## Agaynst adultry.

Matth. xix.

steede: and in like sorte it happeneth many tymes in the wyfe towardes her husband. **A**bhominacion: Christ our sauour, veri God and man, comyng to restore the lawe of his heauenly father, vnto the right sence, vnderstandyng, & meanyng, among other thynges reformed the abuse of this lawe of God: for where as the Jewes vsed, of a long sufferance, by custome, to put away theyr wyues at theyr pleasure, for euery cause, Christ correctyng that euill custome, dyd teache, that if any man put away his wife, & marieth another, for any cause, except only for adultry (whiche, than was death by the lawe) he was an adulterer: and forced also his wyfe, so diuorced, to commit adultry, if she were ioyned to any other man. And the man also so ioyned with her, to committe adultry.

Hebre. iiii

In what cause then are those adulterers, whiche for the loue of an whore, put away theyr true and lawfull wyfes, agaynst all lawe, right, reason, and conscience? **D**amnable is the state wherin they stande. Swifte destruction shall fall on them, if they repent not, and amend not, for God will not euer suffer holye wedlocke thus to be dishonoured, hated, and dispised. He wyll once punish this carnall and licencious maner of liuyng: and cause that his holy ordinaunce shalbe had in reuerence, and honoure. For surely wedlocke (as the Apostle sayeth) is honozable, among al men, and the bed vndefiled. But whoremongers and fornicatours, God wyll iudge: that is to saye punish and condempne. But to what purpose is  
this

## Agaynst adultry.

this labour taken, to discribe and set furthe the greatnes of the synne of whozedome, and the incommodities that yssue and flowe oute of it, seying that breath and tongue shall soner fayle any mā, than he shal or may be able to set it out, according to the abomination and haynousnes therof:

Notwithstanding this is spoken to the intent al men shoulde flee whozedome, and liue in the feare of God: God graunte that it may not be spoken in bayne. Nowe wyll I declare vnto you, in orde, with what greuous punishmentes, God in tymes past, plaged adultry. And howe certayne worldly princes also, did punyche it, that ye may perceyue, that whozedome and fornicacion be synnes, no lesse detestable in the sight of God, and al good men, than I haue hitherto vttered.

In the firste booke of Moyses we reade, that Gene. vi. whan mankynde begāne to be multiplyed vpon the yearth, the men and women gaue theyr myndes so greatly to carnal delectacion, and fylthy pleasure, that they liued without al feare of God. God seying this theyr beastly and abhominable liuyng, and perceiuyng that they amended not, but rather encreased dayly more & more, in theyr synfull and vncleane maners, repented that he euer made man: and to shewe how greatly he abhorred adultry, whozedome, fornicacion, and all vncleannes, he made all the fountaynes of the depe yearth, to burst out, and the flues of heauen to be opened, so that the raine came doune vpon y yearth, by the space of .xl. dayes, and .xl. mightes, and



## Agaynst adultry,

and by this meanes, destroyed the whole worlde,  
and all mankynd, eyght persons onely excepted:  
that is to say: Nohe the preacher of rightcousnes  
(as saint Peter calleth him) and his wyfe, his  
thre sonnes, & theyr wyues. What a greuous  
plage, dyd God caste here vpon all liuyng crea-  
tures, for the synne of whoredome: For the whi-  
che God toke vengeance, not onely of man, but  
also of bestes, foules, and all liuyng creatures.  
Man slaughter was committed befoze, yet was  
not the worlde destroyed for that, but for whoze-  
dome all the worlde (fewe onely except) was ouer-  
flowed with waters, and so perished: An example  
worthye to be remembred, that ye may learne to  
feare God,

Gene. llii.

We reade agayne that for the fylthye synne of  
vncleues, Sodome and Gomore, and the other  
cyties nigh vnto them, were destroyed, with fyre  
and Bzymstone from heauen, so that there was  
neyther man, woman, chylde, nor beaste, nor yet  
any thyng that grewe vpon the yearth there left  
vndestroyed. Whose heart trembleth not at the  
hearyng of this hystoꝛye: who is so dꝛowned in  
whoredome and vncleannes, that wyl not now, e-  
uer after, leaue this abhominable liuyng,  
seyng that god so greuously punisheth vncleues,  
to rayne fyre and bzymstone from heauen, to de-  
stroy whole cyties, to kyl mā, woman, and childe,  
and all other liuyng creatures there abidyng, to  
consume with fyre, all that cuer grewe: what can  
be moze manifest tokens of Gods wꝛathe, and  
ven-

Gene. xix.

## Agaynst adultry.

vengeaunce agaynst vnclennes, and impuritie  
of lyfe: Marke this hystorie (good people,) and  
feare the vengeaunce of God. Do we not reade  
also that God dyd smyte Pharao, and his house,  
with great plages, because that he vngodly de- Gene. xix.  
syed Sara, the wyfe of Abraham: Lyke wyse  
reade we of Abimelech kyng of Gerar, although  
he touched her not by carnal knowledge.

These plages and punishmentes, dyd God Gene. xx.  
cast vpon filthy and vnclene persons, befoze the  
law was geuen, (the lawe of nature onely rayg-  
nyng in the heartes of men) to declare how great  
loue he had to matrimonye: and agayne, howe  
muche he abhorred adultry, fornicacton, and all  
vnclennes. And whan the lawe that forbodde  
whoredome was geuen by Moyses, to the Jewes,  
dyd not God commaunde, that the transgres-  
sours therof shoulde be put to death: The wor- Leut. xx.  
des of the lawe are these: Who so committeth  
adultrye with anye mannes wyfe, shall dye the  
death, both the manne, and the woman, be-  
cause he hath broken wedlocke, with his neygh-  
bours wyfe. In the lawe also it was com-  
maunded, that a damself and a manne taken to- Deut. xxii.  
gether in whoredome, shoulde be bothe stoned  
to death. In another place we also reade, that  
God commaunded Moyses to take all the head-  
rulers, and princes of the people, and to hange Rome. xix.  
them vpon gybbettes openly, that euery manne  
myght see them, because they eyther commit-  
ted, or dyd not punish whoredome. Agayne  
dyd

## Agaynst adultry.

dyd not **G O D** sende suche a plage among the people, for fornicacion and vncleannes, that they dyed in one day. **xxiii. M.** I passe ouer for lacke of tyme, many other histories of the holy **Byble**, whiche declare the greuous vengeaunce, and heuy displeasure of **God**, agaynst whozemongers, & adulterers. Certes this extreme punishment appoynted of **God**, sheweth evidently how greatly **God** hateth whozedome. And let vs not doubt but that **God** at this present, abhorreth all maner of vncleannes, no lesse, than he did in the olde law: and wyl vndoubtedlye punishe it, bothe in this worlde, and in the worlde to come: For he is a **God** that can abyde no wyckednes, therefore ought it to be exchewed, of all that tendre the glory of **God**, and the saluacions of theyr owne soules.

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**Saint Paule** sayeth, all these thynges are written for oure example, & to teache vs the feare of **God** and the obedience to his holy lawe. For if **God** spared not the natural braunches, neyther wyl he spare vs that be but gastes, if we commit like offences: If **god** destroyed many thousandes of people, many cyties, yea the whole worlde, for whozdone, let vs not flatter our selues, & thinke we shall escape free, and without punishment. For he hath promysed in his holy lawe, to sende most greuous plagues vpon them, that transgresse his holye commaundementes. Thus haue we hearde how **God** punnisheth the synne of adultrye, let vs nowe heare certayne Lawes whiche the



## Agaynst adultry.

the ciuill magistrates deuised, in diuers countreys, for the punishment therof: that we maye learne howe vncleannes hath euer be detested in all wel ordred cyties and common wealthes, and among all honest persons.

The lawe amonge the Lepzeians was this, Lawes deuised for punishment of whoredoms that whan any wer taken in adultry, they were bound, and carryed thre daies through the cytie: and afterwarde, as long as they liued, were they dispised, and with shame and confusion reputed as persons desolate of all honestie. Among the Locrencians, the adulterers had both theyr eyes thrust out. The Romaynes in tymes past, punished whoredome, sometyne by fyre, sometyne by swearde. If a man among the Egyptians had bene taken in adultrye, the lawe was that he shoulde openly, in the presence of all the people, be scourged naked with whyppes, vnto the numbze of a thousand stripes. The woman that was taken with him, had her nose cutte of, whereby she was knowen euer after, to be an whore, and therfore to be abhorted of al menne. Among the Arabians, they that were taken in adultrye, had theyr heades striken from theyr bodys. The Athenians, punished whoredome by death in like maner. So likewise dyd the barbarous Tartarians. Amonge the Turkes euen at this day, they that be taken in adultry, both manne and woman, are doomed strayghtwayes to death, without mercy.

Thus see we what godly actes were deuysed in tymes past of the highe powers, for the puttyng



## Agaynst adultry.

tyng away of whozedom, and for the maintey-  
nyng of holy matrimony and pure conuersation.  
And the authoꝝ of theſe actes, were not chꝛiſti-  
ans, but heathen: Yet were they ſo enflamed  
with the loue of honeſtie and purenes of life, that  
for the mayntenaunce, and conſeruacion of that,  
they made godly ſtatutes, ſufferyng neyther for-  
nicacion, nor adultrye, to raigne in theyꝝ real-  
mes unpuniſhed. Chꝛiſt ſayed to the people:  
The ſcintuites ſhal riſe at the iudgement with  
this nacion, meanyng the vnſaythfull Jewes,  
and ſhall condemne them. For they repented at  
the preaching of Jonas, but behold (ſayeth he)  
a greater then Jonas is here, meanyng him ſelfe,  
and yet they repented not. Shall not (thynke you)  
likewyſe the Locrenſians, Arabians, Atheni-  
ans, with ſuche other, riſe bp at the iudgement  
and condemne vs: forasmuche as they ceaſed  
from whozdom, at the commaundement of man,  
and we haue the lawe and manyfeſt pꝛeceptes of  
God, and yet forſake we not our fylthy conuer-  
ſacion. Trulye, truly, it ſhall be eaſier at the  
day of iudgement, to thoſe heathen, then to vs,  
except we repent and amende. For although  
death of the body ſeemeth to vs a greuouſe pu-  
niſhment, in thys worlde for whozedom, yet is  
that payne nothyng in compariſon of the gre-  
uous tormentes, which adultrers, fornicatours,  
and all vnclene perſons, ſhall ſuffer after thys  
lyfe. For all ſuche be excluded, and ſhut out of the  
kyngdome of heauen, as S. Paule ſayeth: Be  
not deceyued. For neyther whozemongers, nor  
worſhippers

2. Luk. xl.

4. 2. Cor. vi.

## **Agaynst adultry.**

worshippers of Images, nor adulterers, nor  
softelynges, nor Sodowites, nor theues, nor  
couetous persons, nor dzunkardes, nor cursed  
speakers, nor pillers, shall enherite the kyngdome  
of God. And **S. John** in his Reuelacions sayth,  
that whoremongers shall haue theyr parte, with  
murderers, sorcerers, enchauners, lyars, Ido- Apoc. 17.  
laters, and suche other, in the lake whiche bur-  
neth with fyre, and brymstone, whiche is the se-  
conde deathe. The punishment of the bodye, al-  
though it be deathe, hath an ende: but the pu-  
nishment of the soule, whiche **S. John** calleth  
the seconde death, is euerlastyng: there shall be  
fyre and brymstone, there shall be wepyng and gna-  
shyng of teeth, the worme that shall there gnawe  
the conscience of the dampned, shall neuer dye.

Whose heart distylleth not euen droppes of  
bloude, to heare, and considre these thynges. If  
we tremble and shake at the hearyng and naming  
of these paynes, oh, what shall they dooe, that  
shall fcele them, that shall suffre them, yea: and  
euer shall suffre, worldes without ende. God  
haue mercy on vs. Who is now so drouned in  
synne, and paste all godlynesse, that he wyll set  
more by a fylthy and synkyng pleasure, (whiche  
soone passeth awaye) than by the losse of euerla-  
styng glory: Agayne who wyll so geue hym selfe  
to the lustes of the fleashe, that he feareth no-  
thyng at all, the paynes of hell fyre: But let  
vs heare howe we maye eschewe the synne of  
whoredome and adultrye, that we may walke  
in the feare of God, and be fre from those mooste

## Against adultrie.

greuouse, and intollerable tourmentes, whiche abyde al vncleane persons. To auoyde fornicacion, adultry, and all vncleannes, let vs prouide, that aboue all thynges we maye kepe our heartes pure and cleane, from all euil thoughtes, and carnall lustes. For if that be once infected & corrupte, we fall headlong in to all kynde of vngodlynnes. This shall we easelye do, if whan we feele inwardly, that Satan our olde enemy tepteth vs vnto whooredome, we by no meanes consent to his craftye suggestions, but valiauntly resiste, and withstand him, by stronge fayth, in the worde of God, objectyng against him alwayes in our hearte, this comaundemente of God, Scriptum est, non moechaberis. It is written, thou shalt not commit whooredome. It shall be good for vs, euer to liue in the feare of God, and to set befoze our eyes the greuouse thzetynges of God, agaynste all vngodly synners, and consydre in our minde how filthy, beastlye, and shorte that pleasure is, wherunto Satan moueth vs: And agayn, how the payne appoynted for that synne, is vntollerable, and euerlastyng. Moreover, to vse a temperaunce and sobrietie in eating & drinking, to eschewe vncleane communicacion, and to auoyde all filthy company, to flee idlenes, to delyte in readdyng of holy scripture, to watche in godly prayers, and vertuous meditations: and at al tynes, to exercise some godly trauailes, shal heelp greatly vnto the exchewing of whooredome.

And here are all degrees to be monyshed whether they be maryed or vnmaryed, to loue chastite



## Agaynst adultry.

chastitie and cleannes of life. For the married are bounde by the lawe of God, so purely to loue one another, that neyther of them see any straunge loue. The man must onely cleaue to his wyfe, and the wyfe agayne onely to her housbande: they must so delite one in anothers companye, that none of them couet any other. And as they are bounde, thus to liue together in all godlynes and honestye, so lykewyse it is theyz ductye vertuously to brynge vp theyz chyldren: & to prouide, that they fall not into Satans snare, nor into any vncleanesse, but that they come pure and honeste vnto holy wedlocke, whan tyme requyrez. So lyke wyse ought all maisters, and rewlars to prouide, that no whoredome, nor any poincte of vncleanesse, be vsed amonge theyz seruauntes. And again they that are single, and feele in themselves, that they cannot liue without the companye of a woman, let them get wyues of their owne, and so liue godly together. For it is better to mary then burne. And to auoyde fornicacion sayeth the Apostle, let euery man haue his owne wyfe, and euery woman her owne husband. Finally al suche as feele in them selues a sufficiencie and abilitie through the operacion of Gods spirit, to leade a soole and continent life, let them prayse God for his gift and seke all meanes possible, to maintain the same: as by reading of holy scriptures, by godly meditationis, by continual prayers, and suche other vertuous exercises. If we al on this wise wil endeuour oure selues, to eschewe fornicacion, adultry, and al vncleannes, and

.202. 116.



## Of contencion

and lead our life in all godlynes, and honestie, seruyng God with a pure & cleane heart, and glorifyng him in our bodyes, by leadyng an innocent life, we may be sure, to be in the numbre of those, on whō our sauiour Christ speaketh in the gospel, in this maner: Blessed are the pure in hert for they shal se God: to whō alone be al glozy, honour, rule, & power, woꝝldes without end. Amen.

### An homilie agaynst contencion and bꝛaulpyng.



**T**his day (good christen people) shalbe declared vnto you the vnprofitableness & shamefull vnhonestie of cōtencion, strife, & debate, to the intent, that when you shall se (as it wer in a table painted before your eyes) the euilfauorednes, and deformitie of this moste detestable vice, your stomakes maye be moued, to rylse agaynst it, & to detest and abhorre þe synne, whiche is so muche to be hated, and so pernicious & hurtful to all men. But amonge all kyndes of cōtencion, none is moze hurtful, then is contencion in matiers of religion. Eschew (sayeth S. Paule) folythe and vnlearned questions, knowing that they bꝛede strife. It becometh not the seruaunt of god, to fight oz striue, but to be meke towarde all men. This cōtencion and strife was in sainte Paules tyme, among the Corinthians, and is at this

## Of contention.

this time among vs Englyshe men. For to many  
there be, which vpon the alebenches or other pla-  
ces, delyte to propounde certayn questions, not so  
much pertaining to edificacion, as to vainglorp  
and ostentacion: and so vnsoberly to reason and  
dispute that when neyther party wil geue place  
to other, they faul to chidyng and contention, and  
sometyme from hote woꝝdes, to further inconue-  
nience. Saint Paul could not abyde to heare a-  
mong the Coꝛinthians, these woꝝdes of discord or  
discencion: I hold of Paul, I of Cephas, and I  
of Apollo. What woulde he then say, yf he heard  
these woꝝdes of contention (whiche be nowe all-  
most in euery mannes mouth) he is a pharise, he  
is a gospeller, he is of the newe sort, he is of the old  
faith, he is a newe bꝛoched bꝛother, he is a good  
catholike father, he is a papist, he is an hereticke.  
Oh how the church is deuided. Oh how the  
cities be cutte and mangled. Oh howe the coate  
of Christ ꝑ was without seame, is all to rente and  
toꝛne. Oh body mystical of Christ, where is that  
holy and happye vnitie, out of the which whoso-  
euer is, he is not in Christe. If one meber be pul-  
led from an other, where is the body? If ꝑ bodye  
be drawen from the heade: where is the lyfe of the  
body? We cannot be ioynted to Christ our heade  
except we be glued with concoꝝd & charitie, one to  
another. For he that is not in this vnitie, is not  
of ꝑ church of Christ, which is a congregacion, or  
vnitie together, and not a diuision. Saint Paul  
sayth, that as long as emulacion, cōtencion, and  
factions be among vs: we be carnal, and walke  
accoꝝ-

1. Coꝝ iii.

## Of contention.

Jaco. iii.

1. Cor. i.

Eph. iiii.

accordyng to the fleshly man. And saint James sayth. If you haue bitter emulation, and contention in your hearte, glory not for it: for where as cōtencion is, there is inconstancy, & all euil dedes. And why do we not heare saint Paule whiche prayeth vs, wher as he might commaund vs, sayyng: I beseeche you in the name of our Lorde Iesus Christ, that you wyl speake all one thyng: & that there be no discencion among you, but that you wyl be one whole bodye, of one mynde, & of one opinion in the truth. If his desyre be reasonable & honest, why do we not graunte it? If his request be for our profite, why do we refuse it? And if we list not to heare his petition or prayer, yet let vs heare his exhortacion, where he sayeth: I exhorte you that you walke, as it becommeth the vocation, in the whiche you be called, with al submission & mckenes, w<sup>th</sup> lenitie and softnes of mynde, bearyng one another by charytie, studyng to kepe th<sup>e</sup> vnitie of the spyrite, by the bonde of peace. For ther is one body, one spirite, one fayth, one baptisme. There is (sayeth he) but one body, of the which he can be no lyuely member, that is at variaunce with the other members. There is one spirite, whiche iopneth and knitteth ali thynges. And howe can this spirit raigne in vs, when we amonge oure selues be deuided? There is but one fayth, and howe can we then say, he is of the olde fayth, and he is of the newe fayth? There is but one baptisme, and then shall not al they whiche be baptized, be one? Contencion causeth deuision, wherefore



## Of contention.

foze it ought not to be amōg christians whō one  
fayth and baptisme, iopneth in a vnitie. But if we  
contemne saint Pauls request and exhortacion,  
yet at the lest let vs regard his obtestacion, in the  
whiche he doth very earnestly charge vs, and (as  
I may so speake) confute vs in thys fourme and  
maner. If there be any consolacion in Christe, yf  
there be any comforte of loue, if you haue any cō-  
munion of the spirit, if you haue any bowelles of  
pitie & compassion, fulfyl my iope, beyng al like  
affected, hauing one charitie, beyng of one mind,  
of one opinion, that nothing be dooen by conten-  
ciō. or bayne glozy. Who is he that hath any bo-  
wels of pytie, that will not be moued with these  
wordez so pithie: whose hearte is so stony but þ  
the sworde of these wordez (whiche be more sharp  
then any two handed sworde) may not cutte and  
breake asondze: wherfoze, let vs endeuor our self  
to fulfyl sainte Pauls iope, here in thys place,  
which shal be at length to our great iope in ano-  
ther place. Let vs so reade the scripture that by  
reading therof, we may be made the better liuers  
rather then the more contentious disputers. If  
any thyng is necessary to be taught, reasoned, or  
disputed, let vs do it with al mekenes, softnes, &  
lenitie. If any thyng shall chaunce to be spoken  
vnicomly, let one beare anothers frailtie. He that  
is faulty, let him rather amend, than defend that  
whiche he hath spoken amisse, lest he falle by con-  
tencion, from a foolish errour, into an obstinate  
heresie: for it is better to geue place mekely, then  
to wyne the victozy with the breach of charitie.

sharp.

Howe we  
shoulde reade  
the scripture.

Ala which



## Of contencion:

whiche chaunfeth, where euery man will defende his opinion obstinately. If we be christen menne, why do we not folow Christ whiche sayeth: lerne of me, for I am meeke and lowely in heart. A disciple must learne the lesson of his scholemaster, & a seruant must obey the commaundement of hys maister. He that is wise and learned (sayth saint James) let him shewe his goodnes by hys good conuersacion, and sobernes of his wisdom. For where there is enuy and contencion, that wisdom commeth not from God but, is worldly wisdom, mans wisdom, and deuilish wisdom: for the wysdome that commeth from aboue, from the spirit of god, is chaste and pure, corrupted with no euill affections, it is quicke, meake and peaceable, abhorring al desyre of contencion, it is tractable, obedient, not grudgynge to learne, and to geue place to them that teache better for theyr reformation. For there shall neuer be an ende of stryuing and contencion, if we contend, who in contencion shall be maister, and haue the ouerhand: if we shall hepe errour vpon errour, if we continue to defend that obstinately, which was spokē vnadvisedly: Truth it is, that stifnes in maintaining an opinion, bredeth contencion, brawling, and chydynge, whiche is a vice among all other, most pernicious and pestilent to common peace & quietnes. And as it standeth betwixt two persons and partes (for no man comenly doth chide with him self) so it comprehendeth two most detestable vices: the one is pickynge of quarelles, with sharp and cōtencious wordes, the other standeth in fro-

warde

## Of contencion.

warde answerpng, and multiplying euill wordes again. The fyrst is so abhominable, that saynct Paule sayeth, yf any that is called a brother, be a worshipper of Idols, a brawler, or piker of quarels, a thefe or an extortioner, w<sup>th</sup> him that is suche a man, se that ye eate not. Now here considre that saynct Paule numbryeth a scolder, a brawler, or a piker of quarels, amonge theues and ydolaters: and many tymes commeth lesse hurte of a thefe, then of a raplynge tongue: for the one taketh awaye a mannes good name, the other taketh but his riches, which is of muche lesse value and estimation, then is his good name. And a thefe hurteth but him, from whom he stealeth, but he that hath an euil tonge, troubleth all the towne where he dwelleth, and somtyme the whole countrey. And a railing tongue is a pestilence so ful of contagion, that saynct Paule willeth chrysten men to forbear the cōpany of suche, and neyther to eate nor drinke with them. And where as he wyl not that a chrysten woman should forsake her husband although he be an infidel, nor that a chrysten seruant shoulde departe from his maister, whiche is an infydel and heathen, and so suffereth a chrysten manne to kepe companye with an infidell, yet he forbiddeth vs to eate or drinke with a scolder, or a quarell piker. And also in the .viij. Chapter to the Corinthians, he saith thus. Be not deceyued, for neyther fornicatours, neyther worshippers of ydols, neyther theues nor dronkardes, neyther cursed speakers, shall dwell in the kyngdome of heauen. It must nedes be a great fault, that doth

1. Cor'n. v.

Against quarell pickings,

## Of contention.

Against fro:  
ward answ:  
e yng.  
w<sup>th</sup> .v.

Roma. xii.

In objection

in due and cause the father to disherit his natural sonne. And how can it other wise be, but that this cursed speaking: must needs be a most damnable synne, & which doth cause God our most merciful and louing father, to depriue vs of his most blessed kyngdome of heaue. Agaynst the other sinne that standeth in requityng taunt for taunt, speaketh Chyrist him selfe: I say vnto you (sayeth our sauour Chyrist) resist not euil, but loue your enemies, and say well by them, that say euyl by you: do wel to them that do euil to you: and pray for them, that do hurt and pursue you, that you may be the children of your father, whiche is in heaue: who suffereth his sunne to rise both vpon good & euil, & sendeth his raine bothe to the iust and vniust. To this doctrine of Chyrist, agreeth very wel the teachyng of saynt Paule, that elect vessel of God, who ceaseth not to exhorte & call vpon vs, saying: Blesse them that curse you, blesse (I saye) and curse not: recompence to no mā euil for euil, If it be possible (as muche as lyeth in you) lyue peaceably w<sup>th</sup> al mē. Dearely beloued auenge not your selves, but rather geue place vnto w<sup>th</sup>ath, for it is w<sup>rit</sup>ten: vengeance is myne, I wyl reuenge sayeth the Lord. Therfore, yf thine enemy hunger, feede him, if he thirst, geue him drynke: bee not ouercome with euill, but ouercome euyll with goodnes. All these be the wordes of saynt Paule. But they that be so full of stomacke, and set so muche by them selues, that they may not abide so muche as one euill worde to be spoken of them, peraduenture wyl say: If I be euil reuiled, shall



## Of contentment.

Shall I stande styl like a goose or a roose <sup>with my</sup> finger in my mouth: that I be suche an idiot. and diserde to suffre euery manne to speake vpon me, what they list, to rayle what they lyst, to speake out all theyr venims against me, at theyr pleasures: Is it not conuenient that he that speaketh euill, should be answered accoꝝdyngly? If I shal vse this lenitie & softnes, I shal bothe increase myne enemyes frowardnes, and prouoke other to do like. Suche reasons make they, that can suffre nothyng, for the defence of theyr impacience. And yet if by froward answering to a froward person there were hope to remedye hys frowardnes, he shoulde lesse offende & shoulde so answer, doyng the same not of ire, or malice, but only of that entent, that he that is so froward or malicious, may be reformed. But he that cannot amende another mans fault, or cannot amende it without his owne fault, better it were that one should perthe, than two: than if he cannot quiete him with gentle wordes, at the least let him not folowe him, in wicked and vncharitable wordes. If he can pacifie him with sufferynge, let him suffre: and if not, it is better to suffre euil, than to do euil: to say well, than to say euill: for to speake well against euil commeth of the spirite of God: but to render euill for euill, commeth of the contrary spirit. And he that cannot temper ne rule his owne ire, is but weake and feble, and rather moze lyke a woman or a childe, than a strong man. For the true strength & manlynes, is to ouercome wrath, and to dispise iniury, & other mens folishnes. And besides this,

Answer.



## Of contention:

he that shall despise the wronge, done vnto hym  
by hys enemy, euery man shall perceyue, that it  
was spoken or done without cause, where as co-  
trary, he that doth faine and chafe at it, shall helpe  
the cause of his aduersary, geuing suspicion that  
the thing is true. And so in goynge aboute to re-  
uenge euill, we shew our selues to be euil: & while  
we wil punish or reuenge an other mans folly, we  
double and augment our owne folly. But manye  
pretences find they that be wilful, to colour their  
impatience. Myne enemy (saye they) is not wor-  
thy to haue gentle wordes or dedes, beyng so full  
of malice, or frowardnes. The lesse he is worthy,  
the more art thou allowed of god, & more art thou  
commended of Christ: for whose sake thou shouldest  
render good for euil, because he hath so com-  
maunded the, & also deserued that thou shouldest  
so do. Thy neybour hath peraduenture with a  
word offended the, cal thou to thy remembraunce  
with how many wordes & dedes, how greuously  
thou hast offended the lord god: what was man  
whan Christ died for him: was he not his enemy  
& vnworthy to haue his fauour & mercy: Euen so  
with what gentilnes & pacience doth he forbear  
& tollerate the, although he is dayly offended by  
the: Forgeue therfore a light trespasse, to thy nei-  
bour, that Christe may forgeue the, many thou-  
sandnes of trespasses, which art euery day an offe-  
der. For if thou forgeue thy brother being to the  
a trespasser, then hast thou a sure signe and token  
that god wil forgeue the, to who all men be deb-  
ters or trespassers. How wouldest thou haue god  
merciful

## Of contention.

merciful to the, if thou wilt be cruel unto thy brother: canst thou not finde in thyne hart to do that toward an other, that is thy felowe, whiche God hath done to the, & art but his seruant? Ought not one sinner to forgene an other, seing that Christ whiche was no sinner, did pray to hys father for them, that without mercy & dispitefully put him to death: who, whā he was reuiled, did not vse reueling wordes again, & whan he suffered wrongfully, he did not threaten, but gaue all vengeance to the iudgement of his father, whiche iudgeth rightfully. And what crakest thou of thy head: if thou labour not to be in the body, thou canst be no member of Christ, yf thou folowe not the steps of Christ, who (as the prophet saith) was led to deeth like a lambe, not opening his mouth to reuiling, but opening his mouth to praying for them that crucified him, sayinge: Father forgene them, for they can not tell what they do. The whiche exāple anone after Christ, I. Steuē did folowe: and after him S. Paul. We be pl spoken of (saith he) & we speke wel, we suffre persecuciō & take it patiently: men curse vs, and we gently entreate. Thus S. Paul taught that he did, & he did that he taught: Blesse you (saith he) them & persecute you, blesse you & curse not. Is it a greate thing to speke well to thy aduersary, to whō Christ both commaund & to do wel: Dauid whan Semei did call him al to naught did not chide againe, but said patiently: Suffer him to speake euil, if perchāce & lord will haue mercy on me. Histories be ful of examples of Hethen men, that toke very meekely bothe opprobrious wordes, & iniurious dedes. And shall those

Luke, xxiij.

Actes. vii.  
Colin. iiii.

## Of contencion.

those he then me excel in paciēce, vs that professe Christ, the teacher & example of al paciēce: Alexander whan one did rage against him, in reuiling of him, he was nothinge moued, but sayd: go to, go to, speake against me as much, & as oft as thou wilt, & leaue out nothinge, yf perchaunce by this meanes þu mayest discharge the of those naughty thinges, with the which it seemeth, that thou art full laden. Many men speake euyl of all men, because they can speake well of no man. After thys sort, this wise man auoyded from hym, the inuirtuous wordes spokē vnto him: imputing & laying them to the naturall sickenes of his aduersarye.

Pericles, whan a certain scolder, or a raylinge felowe did reuile hym, he answered not a word againe, but went into a galery, and after towarde night, when he went home: this scolder folowed him raging still more and more, because he sawe the other to set nothinge by hym. And after that he came to his gate (being darke night) Pericles commaunded one of his seruantes to lyghte a torche, and to bring the scolder home to hys owne house. He did not onely with quietnes suffer this brawler paciently, but also recompensed an euill turne with a good turne, & that to his enemy. Is it not a shame for vs that professe Christe, to be worse than heathen people, in a thing chiefly appertayning to Christes religion: Shall philosophy perswade them more, than Goddes worde shall perswade vs: Shall naturall reason preuaile more with them, than religion shall do with vs: Shall mannes wisdomē leade them to that thing,



## Of contention.

thing, wherunto the heauenlye doctrine cannot leade vs: What blyndnesse wilfulnes, or rather madnes is this? Pericles being prouoked to anger with many contumelious wordes, answered not a woord, But we stirred with one litle word, what tragedies do we moue? Howe do we fume, rage, stampe, and stare like madde men. Many men of euerie trifle, wyl make a great matter, & of the sparke of a litle worde, wyl kindle a great fyre, takyng all thinges in the worst parte. But howe muche better is it, and more like to the example and doctryne of Christe, to make rather of a great fault in oure neybour, a small faulte, reasonyng with oure selues after this sort. He spake these wordes, but it was in a sodaine heat, or the drinke spake them and not he, or he spake them at the mocion of some other, or he spake them beyng ignoraunt of the truth, he spake them not againt me, but againt him whom he thought me to be. But as touching euill speakyng, he that is ready to speake euill againt other men, fyrst let him examine him self, whether he be faultles, and cleare of the fault, whiche he fyndeth in an other. For it is a shame when he that blameth an other for any faulte is giltye him selfe, eyther in the same fault, eyther in a greater. It is a shame for hym, that is blynd, to call an other man blynd, and it is more shame for him that is whole blynde, to call hym blinkerd that is put poze blinde. For this is to se a strawe in an other mans eye, whan a man hath a blocke in his owne eye. Than let him consider

Reasons to  
moue me fro  
quarrell pickyng



## Of contencion.

that he that vseth to speake euill, shall commonly be euill spokē of again. And he that speaketh what he will for his pleasure, shall be compelled to heare that he woulde not, to his displeasure. Moreouer let him remeiber that saying, that we shall geue an accompt for euery ydle word: How much more then shall we make a rekonig for our sharpe bitter bzauling, & chiding wordes, whiche prouoke our brother to be angry, & so to the breache of hys charitie. And as touching il answering, although we be neuer somuch prouoked by other mēs euill speaking, yet we shall not folowe their frowardnes by euill answering, yf we consider that anger is a kind of madnesse: and that he which is angry, is (as it were for the time) in a frenesye. Wherefore let him beware least in his fury, he speake any thing whereof after ward he maye haue iuste cause to be soꝝ. And he that wyl defend that anger is no fury, but that he hath reason, euen whā he is moste angry, than let hym reason thus with him selfe when he is angrye. Nowe I am so moued and chafed that within a litle whyle after, I shall be other wayes mynded. Wherefore than shoulde I now speake any thinge in my anger, whiche hereafter whan I woulde fainest, can not be changed: Wherefore shall I do any thing now, being as it were, out of my witte, for the whiche whan I shall come to my selfe agayne, I shall be very sadde: why doeth not reason, why doth not Godlynes, ye why doth not Christ obtayne that thing now of me, which hereafter, tyme shall ob-  
tayne

Reasons to  
moue mē frō  
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sweringe.

## Of contencion.

rayne of me. If a man be called an adulterer, blee-  
ker, drunkerd, or by any other cōtumelious name,  
let him consider earnestly, whether he be so called  
truly or falsely: if truly, let him amend hys faute,  
that hys aduersarye maye not after worthelye  
charge hym with suche offences: yf these thinges  
be layed against him falslye, yet let hym consider  
whether he hath geuen any occasion to be suspec-  
ted of suche thinges, and so he may both cutte of  
that suspiciō whereof this slander did arise, and  
in other thinges shal liue moze warely. And thus  
blinge our selues, we may take no hurte, but ra-  
ther muche good by the rebukes & slaūder of our  
enemy. For the reproche of an enemy may be to  
many mē a quicker sput to the amendmēt of their  
life, than the gentle moniciō of a frēd. Philippus  
the kyng of Macedones, whan he was yll spoken  
of by the chief rulers of the citie of Athens, he did  
thanke them hartelye, because by them he was  
made better, both in his wordes and dedes: For I  
study (sayd he) both by my sayinges & doinges to  
proue them liars. This is the best way to refell a  
mans aduersary, so to liue y al which shal knowe  
his honesty, may beare witnes that he is slaūdered  
vnworthily. If the faute wherof he is slaunde-  
red be suche, that for the defence of his honesty, he  
muste nedes make answer, yet let him answer  
quietlye and softlye, on this fashyon, that those  
fautes be layd against him falsely, for it is truthe  
that the wiseman sayeth. A softe answer allwa-  
geth anger, and a hard and sharpe answer dothe

## Of contention.

stirre by rage & fury. The sharpe answer of Abigail did prouoke Dauid to cruel vengeaunce, but the gentle wordes of Abigail, quenched the fyre againe, that was al in a flame. And a speciall remedy agaynste maliciouse tunges, is to arme our selves with pacēce, mekenes, and silence, least with multiplieng wordes with the enemye, we be made as yll as he. But they that can not beare one yll

An obiection

word, peraduenture for theyr owne excusacion, wyl alledge that whiche is writen: He that despiseth his good name is cruell. Also we reade: Answer a foole accordinge to his foolishnes. And our lord Iesus did hold his peace at certayne euill sayinges, but to some he answered diligently. He heard men call him a Samaritan, a Carpenters sonne, a wine drinker, and he held his peace. But whan he harde them say thou hast a deuyl within the, he answered to that earnestly. Truthe it is in dede that there is a time, whan it is conueniēt to answer a foole accordyng to his foolishnes, leaste he shuld seme in his owne cōceit to be wyse. And sumtyme it is not profitable to answer a foole accordyng to his foolishnes, lest the wise man be made like to the foole. Whan our infamy is ioynd with the peryll of many, than it is necessary in answeringe, to be quicke and ready.

Answer.

For we reade that many holy men of good zeales, haue sharpli and fiercely, both spoken and answered tirauntes and cruell men: whiche sharp wordes proceded not of anger, rancour, or malice, or appetite of vengeaunce, but of a feruent desyre



## Of contention.

spye to bringe them to the true knowledge of god,  
 and from vngodly liuing, by an earnest & sharpe  
 obliurgacion and chiding. In this zeale S. John Math. iiii.  
 baptist called the Phariseis adders broode, and  
 Sainct Paul called the Galathians, fooles, and Gala. iii.  
 the men of Crete he called lyars, euill bestes, and  
 slowe bellyes : and the false Apostles he called Tit. i.  
 dogges, and crafty workemen. And this zeale is Psal. iii.  
 godly, and to be allowed, as it is playnely proued  
 by the example of Christ, who although he were  
 the fountayne and spring of all mekenes, gentil-  
 nes and softnes, yet he called the obstinate scribes Math. xxi.  
 and pharisees blinde guides, fooles, paynted gra-  
 ues, hipocrites, serpētes, adders broode, a corrupt  
 and wicked generacion. Also he rebuked Peter Math. xvi.  
 egerly, saying: Go behinde me Satan. Likewise  
 sainct Paule reproveth Elymas saying: O thou Actes. xvi.  
 full of all craft, and gyle, enemye to all iustice,  
 thou ceaseest not to destroye the right wayes of  
 God. And now lo, the hand of the lord is vpon the,  
 & thou shalt be blind, and not see for a tyme. Also Actes. v.  
 sainct Peter reprehendeth Ananias very sharply  
 sayinge: Ananias, howe is it that Satan hath  
 filled thy heart, that thou shouldest lye vnto the  
 holy gost. This zeale hath bene so feruēt in many  
 good men, that it hath spyrred them not onely to  
 speake bitter & eger wordes, but also to do things  
 which might seme to some to be cruel, but in dede  
 they be very iust, charitable, & godly, because they  
 were not done of ire, malice or cōtencious minde,  
 but of a feruēt minde to the glory of god, and the

Bb.iii.

col.

13 My son, hear me, & despise me not, and in the  
 14 last of my days, I will tell thee: in all the  
 15 dayes of my life, I have been a sinner, and  
 16 I have been a sinner, and I have been a sinner,  
 17 I have been a sinner, and I have been a sinner,  
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 100 I have been a sinner, and I have been a sinner,



## Of contencion.

John. ii.

Exod. xxxii.

Rume. xv.

But these ex-  
amples ar:  
not to be fo-  
lowed of eu-  
ery body, but  
as menne be  
called to of-  
fice and set in  
authoritie,

correction of synne executed by men, called to that  
office. For in this zeale our lord Iesus Christ did  
drive with a whippe, the buyers and sellers out of  
the temple. In this zeale Moyses brake the two  
tables whiche he had receyued at gods hand, whe  
he sawe the Israelites daunsinge about a calfe, &  
caused to be killed. xxiii. M. of his owne people:  
In this zeale Phinees the sonne of Eleaser, did  
thrust through with his sword, zabiy & Cozby,  
whom he founde together ioynd in the act of le-  
chery. Wherefore now to retorne agayne to con-  
tencious wordes, and specially in matters of reli-  
gion, and Gods worde (whiche woulde be bled  
with all modestie, sobernes, & charitie) the wordes  
of saint James ought to be wel marked & bozne  
in memory, where he sayeth that of contencion ri-  
seth all euill. And the wyse kyng Salomō sayeth,  
honor is due to a man that kepeth him selfe from  
contencion, and all that mingle them selues ther-  
with, be fooles. And because this vice is so muche  
hurtful to the societie of a common wealth, in all  
well ordred cities, these common braulers & iol-  
ders be punished with a notable kynde of payne,  
as to be set on p coking stole, pillery, or such like.  
And they be vnworthye to liue in a commō weale,  
the which do as muche as lyeth in them, to brau-  
ling and scoldynge, to disturbe the quietnes and  
peace of the same. And wherof commeth this con-  
tencion, strife, & variaunce, but of pryde, & bayne-  
gloze? Let vs therfore humble our selues vnder  
the mighty hand of God, which hath promised to  
rest

## Of contention.

rest vpon them that be humble and lowe to speake.  
 If we be good and quiet christen men, let it ap-  
 peare in our speche and tonges. If we haue forsa-  
 ked the deuill, let vs vse nomore deuillys the tonges.  
 He that hath ben a railing scolder, now let him  
 be a sober counsellour, he that hath bene a mali-  
 cious slanderour, now let him be a louing com-  
 forter. He that hath bene a bayne rayler, now let  
 him be a gostly teacher. He that hath abused his  
 tongue in cursyng, now let him vse it in blessing.  
 He that hath abused his tongue in euil speaking,  
 now let him vse it in speaking wel. All bitternes,  
 anger, rayling, and blasphemie, let it be auoyded  
 from you. If you may, & it be possible, in no wyse  
 be angry. But if you may not be clene hoid of this  
 passion, then yet so temper and bypde it, that it  
 styre you not to contenciō and brauling. If you  
 be prouoked with euill speakinge, arme your self  
 with paciēce, lenitie, and silence, eyther speaking  
 nothing, or els beyngs very softe, meke, & gentle  
 in answering.ouercome thine aduersaries with  
 benefites and gentlenes. And aboute all thynges  
 kepe peace and vnitie, be no peace breakers, but  
 peacemakers. And thē there is no doubt but that  
 God, the authoz of cōfort, and peace, will graunt  
 vs peace of conscience, and suche concord and  
 agreement, that with one mouth & mynd,  
 we may glorifye God, the father of  
 our lord Iesus Christ, to whom  
 be al gloxy now and euer.  
 Amen.

22 My son, hearinge, & seeinge me, for thou shalt  
 be quick, so that there no sickness come vnto thee.  
 23 Who so is liberrall of his meane, will  
 speake wel of him and the report of his good  
 livinge will be long.

18 Delicates powered vpon a mouth that vp, are  
 as mists of meate set vpon a graue.  
 19 What good doth the offeringe vnto an idole?  
 for whether case it eat not flesh: so it he that is  
 feasted of the Lord.

For as  
 said.

21 If thou hast opened thy mouth against thy  
 friend, feare not, for there may be a reconcilinge:  
 except for upbraidinge, or pride, or disliking of  
 each other, or a treacherous wound, for, for these things  
 euery friend will depart.  
 22 Rejoice in the day of thy fall, in his reuente

20 In their mouth, but the  
 heart is deceitful, & full of  
 craft. Sazur, l. x. c. xlii  
 which is some foule, and is

1607  
**H**ereafter shall folowe booke of fastyng,  
Hoping, & almes deedes, of the Natyuite,  
Passion, Resurrection, & Ascencion of our sauioz  
Christ, of the due receyuyng of his blessed body  
and bloud, vnder the fourme of bread and wyne,  
agaynst folenes, agaynst glotony and drunkenes,  
agaynst couetousnes, agaynst enuy, ire, and  
malice, with manye other matters, aswell  
fruitful as necessary, to the edifyng of  
chrysten people, and encrease of  
godly liuyng.

**C**Imprinted at

*London, in Flete strete,*

*at the signe of the*

*Sunne, ouer agaynste*

*the Conduyte,*

*by Edwarde*

*Whit:*

*churche, the .v. daye of No=*

*uember, in the yeare of*

*oure Lord.*

*1547.*

*Cum priuilegio ad imprimen=*  
*dum solum.*











